The BOOK, of

### COMMON PRAYER,

And Administration of the

2. L.b.

#### SACRAMENTS,

AND OTHER

RITES and CEREMONIES

OFTHE

### CHURCH,

According to the Use of

The CHURCH of ENGLAND:

Together with the

#### PSALTER

OR

PSALMS of DAVID,

Pointed as they are to be fung or faid in Churches.

#### CAMBRIDGE,

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# V. WILBOOK ... COMMON PRAYER,

And Administration of the A

### SACRAMENTS

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RITES and CEREMONIES

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PSALMS of DAVID.

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#### CAMBAIDGE

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#### THE

#### PREFACE.

hath been the wisdom of the Church of England, ever fince the first compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much fliffness in refufing, and of too much eafiness in admiting any variation from it. For, as on the one fide, common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity fo requiring) fundry inconveniences have thereupon enfued; and those many times more and greater than the evils, that were intended to be remedied by fuch change: So on the other fide, the particular Forms of Divine Worthip, and the Rites and Geremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important confiderations, according to the various exigency of times and occasions, fuch Changes and Alterations should be made therein, as to those that are in place of Authority should from time to time feem either necessary or expedient. Accordingly we find, that in the Reigns of feveral Princes of bleffed memory fince the Reformation, the Church, upon just and weighty confiderations her thereunto moving, hath yielded to make fuch Alserations in some particulars, as in their respective times were thought convenient: Yet fo, as that the main Body and Essentials of it (as well in the chiefest Materials, as in the frame and order thereof) have fill continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain Attempts and impetuous affaults made againft it, by fuch men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the Pub-

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet re-

pealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy Restoration, it seemed probable that amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men, who under the late usurped powers had made it a great part of their bufiness to render the people disaffeded thercunto, faw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of Con:mon Prayer, the old Objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such Alterations herein, and Additions thereunto made, as should be thought requifite for the eafe of tender Consciences: Whereunto His Majesty, out of his pious inclinations to give fatisfaction (fo far as could be reasonably expeded) to all his fubjects of what perfuafion foever, did graciously condescend.

In which Review we have endeavoured to observe the like moderation, as we
find to have been used in the like case in
former times. And therefore of the sundry Alterations proposed unto us, we
have rejected all such as were either of
dangerous consequence (as secretly striking at some established Doctrine, or laudable Prassice of the Church of England,
or indeed of the whole Catholick Church
of Christ) or else of no consequence at all,
but utterly frivolous and vain. But
such Alterations as were tendered to us
(by what persons, under what pretences,
or to what purpose soever so tendered) as

feemed

feemed to us in any degree requifite or expedient, we have willingly, and of our own accord affented unto: Not enforced fo to do by any strength of Argument, convincing us of the necessity of making the faid Alterations: For we are fully perfuaded in our judgments (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to found Doctrine, or which a godly man may not with a good Conscience use and fubmit unto, or which is not fairly defenfible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human Writings, especially such as are set forth by Authority, and even to the very best Translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best underflandings, we conceived might most tend to the prefervation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the publick Worship of God; and the cutting off occasion from them that feek occalion of cavil, or quarrel against the Liturgy of the Church. And as to the feveral variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubricks: Or fecondly, for the more proper expressing of some words or phrases of ancient usage in terms more fuitable to the language of the present times, and the clearer explanation of fome other words and phrases, that were either of doubtful fignification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of fuch portions of holy Scripture, as are inferted into the Liturgy; which, in the Epifiles and Gospels especially, and in fundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that fome Prayers and Thankfgivings, fitted to fpecial occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of fuch as are of riper years; which, although not fo necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the Baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who fhall defire a more particular account of the feveral Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may eafily appear.

And having thus endeavoured to difcharge our duties in this weighty Affair, as in the fight of God, and to approve our fincerity therein (fo far as lay in us) to the consciences of all men; although we know it impossible (in fuch variety of apprehensions, humours, and interests, as are in the world) to pleafe all; nor can exped that men of fadious, peevish, and perverse spirits, should be fatisfied with any thing that can be done in this kind by any other than themselves; Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all fober, peaceable, and truly conscientious Sons of the Church of England.

#### 1 Concerning the Service of the CHURCH.

THERE was never any thing by the wit of man fo well devised, or fo fure established, which in continuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service. The first original and ground whereof.

#### Concerning the Service of the CH.URCH.

whereof, if any man would fearch out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, should (by often reading, and meditation in God's word) be flirred up to godlinels themselves, and be more able to exhort others by wholesome Doctrine, and to confute them that were adverfaries to the Truth; and further, that the people (by daily hearing of the holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decent Order of the ancient Fathers hath been fo altered, broken, and negleded, by planting in uncertain Stories, and Legends, with multitude of Responds, Verses, vain Repetitions, Commemorations, and Synodals; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this fort the Book of Isaiah was begun in Advent and the Book of Genefis in Septuagesima; but they were only begun, and never read through: After like fort were other Books of holy Scripture used. And moreover, whereas Saint Paul would have fuch language spoken to the people in the Church, as they might understand, and have profit by hearing the fame; the Service in this Church of England these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the Pfalms into seven Portions, whereof every one was called a Nocturn: Now of late time a few of them have been daily faid, and the reft utterly omitted. Moreover, the number and hardness of the Rules called the Pie,

and the manifold changings of the Ser-

vice, was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the

reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here fet forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and fuperflitious; and nothing is or-dained to be read, but the very pure Word of God, the holy Scripture, or that which is agreeable to the same; and that in fuch Language and Order as is most easy and plain for the understanding both of the Readers and Hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and eafy.

And whereas heretofore there hath been great diverfity in faying and finging in Churches within this Realm; fome following Salifbury Use, fome Hereford Use, and some the Use of Bangor, some of York, some of Lincoln; now from henceforth all the whole Realm shall have but one Use.

And forafmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise)

and

#### OF CEREMONIES.

and for the refolution of all doubts, concerning the manner how to understand, do, and execute the things contained in this Book; the parties that so doubt, or diversly take any thing, shall alway refort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution to the Archbishop.

"THOUGH it be appointed, That
all things shall be read and fung
in the Church in the English Tongue,
to the end, that the congregation may
be thereby edified; yet it is not meant,

"Evening Prayer privately, they may
fay the fame in any language that they
themselves do understand.
And all Priests and Deacons are to

"fay daily the Morning and Evening
"Prayer, either privately or openly, not
being let by fickness, or some other
"urgent cause."

" but that when men fay Morning and

"And the Curate that ministereth in "every Parish-Church, or Chapel, being at home, and not being otherwise reafonably hindered, shall say the same in the Parish-Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people

" may come to hear God's Word, and to pray with him."

#### I Of CEREMONIES,

Why some be abolished, and some retained,

F fuch Ceremonies as be used in the Church, and have had their beginning by the inflitution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: Some entered into the Church by undifcreet Devotion, and fuch zeal as without knowledge; and for because they were winked at in the beginning, they grew daily to more and more Abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the Glory of God, are worthy to be cut away, and clean rejeded: Other there be, which although they have been devised by man, yet it is thought good to referve them still, as well for a decent Order in the Church (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itself confidered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common Order and Discipline, is no small offence before God. Let all things be done among you, saith Saint Paul, in a

feemly and die Order: The appointment of which Order pertaineth not to private men; therefore no man ought to take in hand, nor prefume to appoint or alter any publick or common Order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are fo diverse, that some think it a great matter of Conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs: and again on the other fide, some be so new-fangled, that they would innovate all things, and fo defpife the old, that nothing can like them, but that is new: It was thought expedient, not fo much to have respect how to please, and fatisfy either of these parties, as how to please God and profit them both. And yet left any man should be offended, whom good reason might satisfy, here be certain causes rendered, why fome of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof St. Augustine in his time complained,

that

#### The Order how the PSALTER is appointed to be read.

that they were grown to fuch a number, that the estate of Christian people was in worfe cafe concerning that matter, than were the Jews. And he counfelled, that fuch yoke and burden thould be taken away, as time would ferve quietly to do is. But what would St. Augustine have faid, if he had feen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was for great, and many of them fo dark, that they did more confound and darken, than declare and fet forth Chrift's benefits unto us. And belides this, Christ's Gospel is not a Ceremonial Law (as much of Mofes' Law was) but it is a Religion to ferve God, not in bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those Ceremonies, which do ferve to a decent Order and godly Discipline, and fuch as be apt to flir up the dull mind of man to the remembrance of his duty to God, by some notable and special fignification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was. That they were fo far abused, partly by the superstitious blind-ness of the rude and unlearned, and partly by the unfatiable avarice of fuch as fought more their own lucre, than the Glory of God, that the abuses could not well be taken away, the thing remaining

But now as concerning those Persons, which peradventure will be offended, for that some of the old Geremonies are retained fill: If they consider, that without some Geremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgments.

And if they think much, that any of the old remain, and would rather have all devised anew: Then such men granting fome Geremonies convenient to be had, furely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewray-ing of their own folly. For in such a cafe they ought rather to have reverence unto them for their Antiquity, if they will declare themselves to be more studi-ous of Unity and Concord, than of Innovations and New-fangleness, which (as much as may be with true fetting forth of Christ's Religion) is always to be efchewed. Furthermore, futh shall have no just cause with the Ceremonies referved to be offended. For as those be taken away which were most abused, and did burden men's Consciences without any cause; so the other that remain, are setained for a Discipline and Order, which (upon just Causes) may be altered and changed, and therefore are not to be effeemed equal with God's Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as others have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people only: For we think it convenient, that every Country should use such Ceremonies as they shall think best to the fetting forth of God's Honour and Glory, and to the reducing of the people to a most perfect and godly living, without Error or Su-perflition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's Ordinances it often chanceth diverfly in divers Countries.

#### I The Order how the PSALTER is appointed to be read.

THE Pfalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read only to the twenty-eighth, or twenty-ninth day of the Month.

And whereas January, March, May, July, August, October, and December, have one and thirty days apiece; It is ordered, that the same Pfalms shall be read the last day of the faid Months, which were read the day before: So that the

#### The Order how the holy Scripture is to be read.

faid Pfalter may begin again the first day

of the next Month enfuing.

And whereas the CXIX Pfalm is divided into XXII Portions, and is overlong to be read at one time; It is fo ordered, that at one time shall not be read above four or five of the faid Portions.

And at the end of every Pfalm, and of every fuch part of the CXIX Pfalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son : and to the Holy Ghoft ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Note, That the Pfalter followeth the Division of the Hebrews, and the Tranflation of the great English Bible, set forth and used in the time of King Henry the Eighth, and Edward the Sixth.

### I The Order how the rest of the holy Scripture is appointed to be

HE Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read over every year once, as in the Calendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; except the Apocalyps, out of which there are only certain proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the Month in the Calendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning

> a talling from Long Popp ( ) and the

and Evening Prayer; except only the Moveable Feasts, which are not in the Calendar, and the Immoveable, where there is a Blank left in the Column of Lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

And note, That whenfoever Proper Pfalms or Lessons are appointed; then the Pfalms and Lessons of ordinary course appointed in the Pfalter and Calendar (if they be different) shall be omitted for that time.

Note alfo, That the Collect, Epiftle. and Gospel appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered.

Proper

180300	Proper LESS O	N S to be read	at Morning and Evening Prayer,
	on the S	UNDAYS	throughout the Year.

Sundays of	I Mattins.	I Even fong.	Sunday after	1 Mattins.	I Even fong.
Advent. 1-	- Ilaiah— i		Afcension-day	Deut. 12	Deut. 13
7 1 1 1 1 2	25		Whitfunday.	And to make	plated oved
4-			1 Lesson.	16 to + 18	Ifaiah 11
Sundays after			2 Leffon.		Ads 19 to
Christmas. 1-		38	Trinity Sunday.		
2	41	CONTRACTOR OF THE RESIDENCE OF THE PERSON OF		Genefis 1	
Sundays after the		100 F 30 - 144	2 Lesson.		I John 5
Epiphany. 1-	44	46	Sundays after	an educated	I he die
<u> </u>	- 51	53	Trinity. 1-	Josh. 10	Josh. 23
3-	55	56			Judges 5
*** **********************************	57	A CONTRACTOR OF THE PARTY OF TH		1 Sam. 2	
5	59		4-	12	13
6-			5	15	17
Septuagesima	Genelis	Genelis 2			
Sexagesima	3	16		21	24
Quinquagesima	9. to y 20	21 110011	8	I Kings 13	I Kings 17
Sundays in Lent.	1000	21-120011	9-10-	18	19
1	19 to \$ 30	22	10	21	22
kodt a letinoggs straso vasnibya i	27	34	11	2 Kings 3	2 Kings 9
26 10 16 1 16 4 22	39	42	12-	10	
- Wanting of 11	Evadua 43	Fradre 45		I 19	
5		Exouus 5		Jerem. 5	36
Leffon	Mexed T	10	15	Ezekiel 2	
a Leffon	Matth. 26	Heb. r to	Same and the same of the same	14	- 18
Eafter-Day.			18-	20	24
r I effon -	Exod. 12	Exod. TA		Daniel 3	Daniel 6
	Rom. 6				Micah - 6
Sundays after	with the end of	(22			Prov 1
Easter. 1-	Numb. 16	Numb. 22		Prov 2	
2-	- 23, 24	25	23		12
2-		Deuter. 5	34	13	14
-4-	6	- 7		15	16
Total resident and the	8	9	26	17	

#### Proper P S A L M S on certain Days.

A Sugar	Mattins.	1 Even fong.	No. of the	1 Mattins.	1 Even fong.
Christmas-Day.	19.45.85	89.110.132.	Easter-Day.	2.57.111.	113. 114. 118
Ash-Wednesday.	6. 32. 38	102.130.143	Ascension-Day.	8. 15. 21.	24. 47. 108.
Good-Friday.	22.40.54	69. 88.	Whitfunday.	48. 68.	104. 145.
					Proper

# Proper LESSONS to be read at Morning and Evening Prayer, on the HOLY-DAYS throughout the Year.

		I Even Jong.	Tuesday in	¶ Mattins.	I Even fong.
S. Andrew.		Prov 21	Eafter-Week.	AUTHOR	BUNI
St. Thomas Apost.		24	1 Lesson.	Exod. 20	Exod. 32
Nativ. of Christ	100 C	(717	g Lesson.	Luke 24 to	1 Cor. 15
1 Leffon	If. 9. to \$ 8.	If. 7 \$ 10 to		( 13	
2 Lesson	Lu. 2 to *	Tit. 3 * 4	S. Mark	Ecclus. 4	Ecclus. 5
S. Stephen.	(15				
i Lesson		Eeclef. 4	S. Fames.		
2 Lesson		Ads 7. 30		Ecclus. 7	
S. John	(c. 7 to + 30		2 Leffon.	John 1 y 43	
i Lesson	Ecclef. 5	Ecclef. 6	Afcenfron-Day.	Jenn - 7 43	
	Revel. 1	Revel on	ı Lesson. —	Deut. 10	a Vines
Innocents Day.					
		Wifd. — 1	2 Lenon.	Luke 24 *	
Circumcifion.	(y 18		11-1- in	(44	(* 17
1 Leifon. —		Deut. 10 y	Monday in		- 23
	Rom. — 2	Cotol. 2	Whitfun-Week.	(to y 10	(16 10 \$ 30
Epiphany.		10. 10. 10.	I Leffon	Genesis 11	
	Isaiah 60			1 Cor. 12	
	Lu. 3 to x	John 2 to		fron I stell	(to * 2
Conversion of	(23	(*) 12		(¥ 18	Links
S. Paul.		1000	I Leffon	1 Sam. 19	Deut. 3
I Leffon	- Wifd 5	Wifd 6	2 Leffon	Thef. 5. y	i John
2 Leffon	- Ads 22 to	Ads - 26	S. Barnabas.	(12 to \$ 24	(to y I
Purification of	(¥ 22		I Leffon		Ecclus. 1
Virgin Mary.	Wifd 9			A&s - 14	Ads It
S. Matthias.			S. John Baptift.	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	(* 3
Annunciation	100000		I Leffon	Malachi a	Malachi 1
of our Lady.	Ecclus. 2		The second secon		Mat. 14
	Lectus.	2 3	S. Peter.	Matth. 3	A DESCRIPTION OF THE RES
Wednesday		101-1		Washing an	F 1 (y 1
before Eafter.	Tree Contraction		I Lelion	Ecclus. 15	Ecclus. 1
	- Hofea 13	Holea 14	2 Lelion. —	- Aas 3	Acts
2 Leffon			S. James.	Ecclus. gi	A Committee of the comm
Thursday before	(* 145	1.5	S. Bartholomew.	24	
Eafter.	2.		S. Matthew.	3.5	3
1 Lesson.		Jerem. 31			(x)
2 Leffon -	- John 13	3	1 Leffon	Genef. 3	
Good Friday.	(¥ 20		2 Leffon	- Ads 12 t	Jude + 6
1 Lesson	- Gen. 22 t	o Ifaiah , 5	3	(x 20	(* 1
2 Leffon	- John 18	8 1 Peter		Ecclus. 5	lob -
Eafter-Even	12.1	1010	S. Sim. and Jud	le lob 24, 2	5
ı Leffon	Zechar.	g Exod. 1		erhon of S	
2 Lesson	OF REPORT OF STREET		11 400 0 .	( 1	CONTRACTOR OF THE PARTY OF THE
Monday in		-	1 Lesson		Wifd. 5
Committee of the Commit	-24 LXOK.	02-		Heb. 11	Ber 10
Easter-Week.	Exod.	Para la			
				32. c. 1	2 7 17.
O 2 Lesson	-Matth. 28	SIACIS	3	to * 7.	many on the first

To A Vistor of the day of the sent only on J. A N.

8

With the Table of Lessons.

### JANUARY hath xxxi. Days.

11		resignation and	55.000 (8.000)	rning ayer.	Ever	ning yer.
		2010 2016 201024	1 Leff.	2 Leff.	1 Leff.	2 Left.
1 2	A b	Circumcision of our Lord.	Gen. 1			Rom. 1
3 4	c d	Marke or story	3 5	3	${6}$ $\frac{4}{8}$	2 3
5	f	Epiphany of our Lord.	7	4	12	- 4
8	g A b	Lucian, Priest & Mart.	9 13	5 6	14 16	5 6
9 10	c	1-24   1006   - 0.163   1-1-2-3-331   1 3000	15 17	7 8 9	18 20	8
12	e	Hilary, Bp. & Conf.—	19 21 23		22 24	
14	gA	mary, pp. & com.	25 25	12 13	26 28	——12 ——13
15 16	b	Park. Pola - Egla jajin	29	——14 ——15	30	14 15
18	d	Prisca, R. V. & Mart.	33	——16 ——17	$\begin{array}{c c}  & 34 \\  \hline  & 37 \end{array}$	1 Cor. 1
20	f	Fabian Bp. of R. & M. Agnes, R. V. & Mart.	38	18	39	2
22	A	Vincent Sp. D. & Mart.	42	Shared with the board	43 45	- 4 5
24 25	c	Conversion of St. Paul.	46	22	47	<u> </u>
26 27	e	Seign Wild on Will	48		Exod. 1	7 8
28	gA	197 k 17 .0-13 - and 51 2	Exod. 2	323 3125	3.	- 9 - 10
30	b	King Charles, Martyr	— (a) 6	the street on the street of	7	11 12

Note, That (a) Exodus 6. is to be read only to y. 14.

FEB.

With the Table of Lessons.

#### FEBRUARY hath xxviii. Days, And in every Leap-Year xxix. Days.

Lade	mere believed in		ming yer.	Ever Pra	
	16.61	1 Leff.	2 Leff.	1 Leff.	2 Leff.
ı d	Faft.	Exo. 10	Mark 1	Exo. 11	1Cor 1
2 e	Purification of Vir. Mary.		2		1.
3 f	Blasius, Bp. & Mart	12	3	13	I
4 8	2/35-1-2-12-12-12-12-12-12-12-12-12-12-12-12	14	4	15	I
5 A	Agatha, a Sicil. V. & M.	16	5	17	2 Cor.
6 b	dec los los	18	6	19	
7 0	the distriction	20	7	21	
8 d	ه مات عامل عامل	22	8	23	
9 6	de la la	24	g	32	!
of	42 40 43	33	10	34	
Ig	8 [cha s - ch	Lev. 18		Lev. 19	
2 A	also la la	20	——I 2	26	
3 6	till shulle at the	Num 11	13	Num 12	
4 c	Valentine, Bp. & Mart.	13	-14	14	10
5 d		16	15	17	
6 e		20	16	21	I
7 f		22	L. 11039	23	1
8 g	Tell recovery let 1 to 1 to 1 to 1	24	1 \$ 39	25	Gal.
9 A		27	2	30	ومعيلا
0 6		31	3	32	
IC		35	- 4	36	
2 d		Deut. 1	5	Deut. 2	<del>ea hi</del> u
3 e	Faft.	3	6	- 4	
4 f	St. Matthias, Apost. &M.		- 7		Eph.
5 g	Lie dugler	5	8	6	
6 A	61, 5,	7	9	8	
7 b		9	10	10	
8- c	2 4 2	——II		10	
9 -		13	Matth. 7	——14	Rom I
17	TOTAL STATE OF THE STATE OF	13		14	- COIN I
	Personal Control of the Control	b 2	12.377	M	100

With the Table of Lessons.

#### MARCH hath xxxi. Days.

			Morning Prayer.		Evening Prayer.	
			1 Leff.	2 Leff.	1 Leff.	2 Less.
1	d	David, Archb. of Menev.	Deut. 15	Luke 12	Dent. 16	Enhel
2	e	Ced. or Chad.B. of Litc.	——————————————————————————————————————	13		
	f		19	14	1 St. 18 T. W. St. 18 S.	
	g		21	15	22	
5			24	16		
	b			CONTRACTOR OF THE PARTY OF THE		Colof.
	1 133	Perpetua Maurit, Mart.	28			
1 8			30	19	Committee and the	MAP.
3			32	20		
I	10					Thef.
125000	g		Josh. 2	21		I I Her.
18 8 196 0 67		Greg.M.B. of Rom. &C.				THE PARTY
2010/05/25 70	101 045.31			THE RESIDENCE OF THE RE	ENVEYOR STREET	440.1
	3 b	Market State of the State of th	6	7-1-24		11111
	4 C		Carlo X & Carlo Colo Carlo Car	John 1		- C
	d		10			2Thef.
10000	6 e	ST SPERMIN OF THE PERMINE	24		Judg. 1	Taken 1
	7 f		Judg. 2	- 4		1101
0.000	10	Edw. K. of West-Sax.	4	A CHARLES TO PERCONANT	`5	
	9A		-6	A COLOMBON TRANSPORT	7	- 2,
	b		8	7	<del></del> 9	
		Benedict, Abbot.	10	8	II	3
2	2 d	91 12 11:	12	<del></del>	13	<del>-1711</del> 0
2	3 e		-14	-10	15	2Tim.
2	4 f	Faft.	16	11	I7	
		Annunciation of V. Mary.	34.7	12		
	6A		-13	13	19	
AN ESCAPE	7 b		20			Titus
	8 c		Ruth 1		Ruth 2	2,
168 442 925	d		3	16		Philem
B 10000	e		ı Sam. ı	17	1Sam. 2	Heb.
ST LONG U.S.	f			18	Tourist 2	-10.
13	1.		3	10	4	PRI

The Numbers here prefixed to the feveral Days, between the Twenty-first Day of March and the Eighteenth Day of April, both inclusive; denote the Days upon which those full Moons do fall, which happen upon or next after the Twen-

With the Table of Lessons.

#### A P R I L hath xxx. Days.

Monueg Livering		Morning Prayer.		Evening Prayer.		
Bell Spire Hele Pal	ı Lest.	2 Lelf.	1 Leff.	2 Leff.		
13 1g	1Sam. 5	John 19	1 Sam. 6			
3 B Richard B. of Chicheft.		21	10			
o 4cS. Ambrofe B. of Milan.	9	Acts 1	12			
5 d C S Ambrole B. of Whan.	13	2	14			
8 6e						
	15	3	THE RESERVE OF THE PERSON NAMED IN			
	17	4		ALF F		
101	19			1		
5 9 A	21	6	Control of the second	I		
4 10 b	23	7		I		
110	25	8	1	I		
2 1 2 d	27	9		James		
1 13 6	29	A STATE OF THE PARTY OF THE PAR				
14f	31	I I	2Sam. 1			
9 15 8	28am. 2	I 2	3			
16A	4		5			
7 17 b	6		7	1 Peter		
6 18 c	8	I 5	- 9			
19 d Alphege, Archb. of C.	10	16	<u> </u>	-010		
20 e	12	17	13	411		
21 f	14	18	15			
228	16		77.7 - 78.4	2 Peter		
23 ASt. George, Martyr	18	20	19			
246	20	21				
25 c S. Mark, Evan. & Mart.		22		1 John		
26d	22	23	23			
27 c	24		I Kin. I			
28 f	- Kin. 2			THE RESERVE OF MICH.		
298	4	1	The second secon			
2 30 A	6			2,3 Jol		
2	- 4	-				

ty-first Day of March, in those Years, of which they are respectively the Golden Numbers; and the Sunday-Letter next following any such Full Moon, points out Easter-day for that Year. All which holds until the Year of our Lord 1890 inclusive; after which Year, the Places of these Golden Numbers will be to be changed, as is hereafter expressed.

MAY

With the Table of Lessons.

# M A Y hath xxxi. Days.

	9	Prayer. 14 Prayer		ning yer.		ning yer.
		110	1 Less.	2 Leff.	1 Leff.	2 Leff.
1	b	S. Phil. & S. Jam. A. & M.				Jude —
2	C	16 - 12 - 16 -			1 Kin. 9	Rom.
3	100	Invention of the Cross.		Matth. 1	<del>ordan</del> t i	* ( A   C   C   C   C   C   C   C   C   C
4	e	2 + 10 -	I 2	2	13	140
5	f	1311 6 161	14	3	15	1 <del>5   3   </del> 8
6	-	John Ev. ante Port. Lat.	16	4	17	
7	A		18	5	19	
8	b		20	<del></del> 6	21	4
9	C		-22	7	2 Kin. I	- 11 m
10	d	4-19	2 Kin. 2	8	3	-
II	e	Harman Street	4	<del></del> 9	5	1
12	f	Mag Jan - Jan-	6	10	7	1
13	g	Ligano 2 de servicio	8	——II	- 9	I
14	A		10	12	11	I
15	b	4	I 2	13	13	1
6	c		——I4	14	15	I
7	d		16	15	17	I
8	e		18	16	10	I Cor.
19	f	Dunstan, Archbp. of C.	20	17	21	
20	g	March Bentung	22	18	23	41121
21	A		24	19	25	
22	Ь		Ezra I		Ezra 3	200
23	c		4	21	5	400
24	d		6	22	J 7	
25	e		9	23	Neh. 1	<u>राह्म</u>
6	f	Augustin, 1st. ABp. of C.	Neh. 2	24	- 4	
27		Ven. Bede Presb. —	5	25	6	30.1
28	g A	ven. Deac Heib.	8	26	9	
29	b	K. Charles II. Nat. & R.		27		I
-	1	It. Unaries II. Ivat. & K.	Efther 1	28	——13 Efth. 2	
30	d		Control of the Contro	Mark 1	Lith. 2	<u> </u>
] [	u	PROPERTY AND DESIGNATION OF THE PARTY OF THE	3	Mark 1	4	I

IUNE

With the Table of Lessons,

# J.U.N.E. hath xxx. Days.

Morning Evering Prayer Prayer			Morning Prayer.		Evening Prayer.	
I	alarrilare	1 Leff.	2 Leff.	1 Leff.	2 Leff.	
10000	Nicomede, R. P. & Mar.	The Section of the Contract of	Mark 2	Efth. 6	ıCor ı	
f g	Alexandrian plants	7 9	3	Job— 1	2 Cor.	
A	D 31 - D 01 - D 1	Job-2	5	3.	(1)	
b	Boniface, Bish. & Mart.	$\begin{bmatrix} -4 \\ -6 \end{bmatrix}$	<u> </u>	5		
d	11/83/2012/87-12/12	8	7 8	7	-1273	
e		0	o	— 9 — 11		
f		1 2	10	13	6	
g		14	II	15	14 11 2	
A	S. Barnabas, Apost. & M.					
b	=	16		-17,18	= 1 D Tag	
C	- a 1 adoj 1 -	19	13	20	<u> </u>	
d	2 6	21	14	22	I I	
e		-26,27	——15 ——16	$\frac{-24,25}{-28}$		
g	S. Alban, Martyr	20,27	Luke 1	30	Gal.	
Ã		31	2	32		
b		33	3	34		
c	Tr. of Ed. K. of W. Sax.	35	.4	36	DALP TO	
d	701 D a -	37	5	38		
e	2 2 2 10 2 2	39	<u>-911317</u> 16	40	2 3 8	
fg	Nativ. of S. John Baptist.	41	7	42	Eph.	
A		Prov. 1	8	Prov. 2	2 2 3	
b	La Carronal & Lesing Miles	3	9	4	S D i	
d	Faft.	5	10	—— 6	3	
1661	S. Peter, Apost. & Mart.	Company of all Association	II	8	1.3	
c f	- Post & Marie	9	I 2	10	17 201	

JULY

With the Table of Lessons.

### JULY hath xxxi. Days

D)	Moraleg Beens Praver. Pravs	gairrold Morning .13481'I Prayer.		Evening Prayer.		
shock	the 2 bell. I befre   3	1 Less.	2 Leff.	1 Leff.	2 Leff.	
r g	2/3/16/3/0-16/1/V	Prov. 11	Luke 13	Prov. 12	Phil. 1	
2 A	Visit. of the B. V. Mary.	13	14	14	1 2	
3 b	Tr. of S. Martin, B. & C.	15	——15 ——16	——16 ——18	3	
5 d		19	MATI	20	Col. I	
6 e	<u> </u>	21	18	22	2	
7 f	- 7	23	19	24	3	
8 g		25 27	20 21	——26 ——28	Thef. 1	
9 A	** * I 1 1 1	29	21	31	2	
11 C	21 2000	Eccl. 1	23	Eccl. 2	2 /2 3	
12 d		3	24	4	- 0 2	
13 e 14 f	20	5	John 1	—— 6	5	
14 f	Swithun, B. of Win. Tr.	7	2 3	—— 8 ——10	2Thef. 1	
16 A		——II	4	12	-133	
17 6	A. alis adultor-	Jer.—1	5	Jer2	Tim. 1	
18 c		3	6	4	- 2,3	
19 d	Marg. V. & M. at Antio.	5 7	7 8	$\phantom{00000000000000000000000000000000000$	4	
21 f	Marg. V. & W. at Ailtio.	— 7 — 9	9		6	
22 g	S. Mary Magdalene. —		10	——I 2	2Tim. 1	
23 A	21-21	13	II	14	2	
24 b	Faft.	-15	12	<del>1</del> 6	3	
25 c 26 d	S. James, Apost. & Mart. S. Anne, M. of the B. V. M.	1.5	13	18	Titus 1	
27 €	01	19	15	20	- 2, 3	
28 f		2 I	16	22	Philem.	
29 g		23	<u> </u>	24	Hebr. 1	
30 A		25	18	26	2	
31 b	The state of the s	27	19	28	3.	

AUG.

With the Table of Lessons.

### AUGUST hath xxxi. Days.

Morring Eccimy Prayer. Prayer.	Morning Prayer.		Evening Prayer.		
ff.   2 Leff.   1 Leff.   2 Left.	1 Leff.	2 Leff.	ı Leff.	2 Leff.	
Lammas-Day.	Jer. 29	Joh. 20	Jer. 30	Heb. 4	
2 d - 0 - 2	31	21	32	5	
13 C - 12 1000 A - 1 1	33	Acts 1	-34	86	
24 f	35	2	36	7	
35 g 3	37	3	38	8	
6 A Transfig. of our Lord.	-39	4	40	9	
7 b Name of Jesus.	-41		42	10	
08 c - 100 mole	43	6	44	i1	
og d - i thails of	-45,46	7	-47	12	
10 e S. Lawr. A. D. of R. & M.	48	8	19	13	
11 f - 2 - 121 - 1	50	9	51	James 1	
12 9 - 7 - 21 - 3	52	10	Lam. 1	2 2	
13 A andre Trans	Lam. 2	11	3	3	
14 b	4	I 2	5	11-14	
15 C	Ezek. 2	13	Ezek. 3	5	
16 d	6	14	7	I Pet. I	
17 e - 1 - 3 - 1 - 1	13	1 5	14	2	
18 f	18	16	-33	- 3 83	
19 8 - 102 - 102	34	-17	Dan. I	04	
20 A - 18	Dan. 12		3		
21 b	94	19	The state of the s	2 Pet. 1	
22 6	6			1 2 2	
23 d Faft.	8		9	3	
24 e S. Barthol. Ap. & Mart.		22		I Joh. I	
25 f	10	23	II	2	
26 g	12		Hof. I	3	
27 A ride T	Hof. 2, 3			3	
28 b S. Aug. B. of Hippo, C.D.				1 2 8 5	
29 c Beheading of S. John B.	8	THE RESERVED TO A STATE OF THE PARTY OF THE		2,3 Joh.	
30 d	10			Jude -	
31 e	12			1	
STIC THE STATE OF		- Artelity 1	1 3	1-10111	

SEPT.

With the Table of Lessons.

# SEPTEMBER hath xxx. Days.

Morning Evening . Frager Proper		ning yer.	A CONTRACTOR OF THE PARTY OF TH	ning yer.
I.   2 Left.   1 Left.   2 Left.	ı Leff.	2 Leff.	1 Leff.	2 Leff.
	Hof. 14	A STATE OF THE STA		Rom. 2
2 g 12 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2	Joel 2	3	3	2 3
A b	Amos 1	-4	Amos 2	€4
4 b = 1 c =	3 5	- 5	$\frac{4}{6}$	6
6 d	7	7	- 8	30 0 0
7 e Enurchus, B. of Orleans.	Committee of the Commit	8		8
8 f Nat. of the Bl. Vir. Mary.		9	Jon. 2,3	q
9 8	4		Micah 1	
o A g	Micah 2	2 1 1 1		
t b tite e ot	4	12	5	12
2 C - 1 - 1 - 2 - 2 - 2 - 2 - 2 - 2 - 2 - 2	6	13	7	13
13 d	Nahu. 1	14	Nahu. 2	- A E 4
4 e Holy-cross Day.	3	15	Hab. 1	
5 f	Hab. 2	16	7 3	- Co-
6 g 7 A Lambert, Bp. & Martyr	Zeph. 1	17	Zeph. 2 Hagg. 1	I Cor. I
18 b	Hagg. 2		Zech. 1	1 8
19 c - 1 - 100 C - 100	Zec. 2,3	20		
Faft.		21	- 7	0.5
Le S. Matthew, Ap. & Evang.	the state of the s			- 6
22 f	8	23	<del> 9</del>	
23 g	10	24	——II	8
24 A	1 2	25	13	9
25 b	14		Mala. 1	10
26 c S.Cyp. AB. of Car. & M.	Mala. 2		3	
27 d 1	4		Tobit 1	12
28 e		Mark 1		13
29 f S. Michael, & all Angels.		<del>= - </del> - ∂2	6	14
30 g S. Jerom, Pr. Con. & Dr.	4	3	0	15

OCT.

With the Table of Lessons

# OCTOBER hath xxxi. Days.

		forming Evant. Prayer. Prayer		ming iyer.		ening ayer.
.1	la.i	L 2 Leff.   i Left. 2	1 Leff.	2 Less.	ı Leff.	2 Leff.
1	A	Remigius, Bp. of Rhem.	Tobit 7	Mark 4	Tobit 8	ı Cor.ı6
2	b	1 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2	9	5	10	2 Cor. 1
3	c	+ 01	11	6	-12	2
4	d	- 13 - OS - 10 - 10 - 10 - 10 - 10 - 10 - 10 - 1	13	7	14	3
5	e	16 - 10	Judith 1	8	Judith 2	4
6	f	Faith, Virgin & Martyr.	- 3	9	4	5
7	g	-148	5	10	6	6
8	A		7	II	8	
9	b	S. Denys Areop. B. & M.	9	12	10	8
0	C		II	13	I2	9
II	d	STATE OF THE PARTY	13	14	14	10
12	e		15	<del>1</del> 5	16	
13	f	Tranf. of K. Edw. Conf.		16	Wild. 2	1 2
4	10	784	3	Lui to39	<del></del> 4	13
15	A	THE STATE OF THE S	5	-1¥39	6	Galat. 1
6	b		7	2	8	2
7	C	Etheld. V. & Ab. of Ely.	9	3	10	3
8	d	S. Luke, Evangelist.		7 4	3 111	4
19	e		11	5	I 2	0.5
20	f	7 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	13	.6	4-4-14	6
1	8		15	7	<del>1</del> 6	Eph. 1
2	A		17	8	18	2
23	b		19	9	Ecclus 1	3
24	C		Ecclus 2	10	3	4
25	d	Crifpin, Martyr.	4	11	5	3
26	95.0	F.0	6	12	7	6
27	f	Faft.	8	I3	<del></del> 9	Philip.
28	g	S. Simon&Jude, Ap. & M.	10	14		2
29	F 23 (1)		10	15	TI	3
30	b	- 0	12	16	13	4
3 1	C	Faft.	-14	<u> </u>	<del>1</del> 5	Colof. 1

NOV.

With the Table of Lessons,

### NOVEMBER hath xxx. Days.

	foreing french Prayer Prayer		ning yer.	Evening Prayer.		
A.I	Lelan alah 1 Lah. 1	i Leff.	2 Leff.	ı Leff.	2 Leff.	
ı d	All Saints Day.	ico Trans	als lo e	Tanisia.	27.4	
2 e	2 0000000000000000000000000000000000000	Eccl. 16	Luke 18	Eccl. 17	Colof. 2	
3 f		81-	19	19	- 3	
4 8	11-2-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-	20	20	21		
5 A	Papists Conspiracy.	22	21	23	Thef.	
6 b	Leonard, Confessor. —	24	22	-(a)25	<del>110 1 0</del> 0	
7 6	Carlot Contractor Res	27	23	28	3	
8 d	120000	29	-24	-(b)30	- 84	
39 €	- 0t - 188 - 0 tag.	31	John 1	32	+6 1 d 1 p.	
10 f		33	2	34	2Thef. 1	
11 8	S. Martin, Bp. & Conf.	35	- 3	36		
12 A	- 3	37	4	38		
13 b	Britius, Bishop.	39	5	40	I Tim.	
14 C	this could greven be	41	<del></del> 6	42	- 2, 9	
15 d	Machutus, Bishop.		7	44	4	
16 e	8	-45	8	-(c)46		
17 f	Hugh, Bish. of Lincoln.	-47	9	48		
18 g	1	49	10	50	2Tim.	
19 A		51		Baruc. 1		
20 b	Edmund, King & Mart.	Baruc. 2	1.2	3	9	
21 6	min, by the Total	4	13	5		
22 d	Cecilia, Virg. & Martyr.	6	14	Hif.Suf.	Titus i	
23 e	S. Clem. Ift. B. of R. &M.	Bel & Dr	15	Ifaiah 1	- 2, 9	
24 f		Ifaiah 2	16	3	Philem.	
25 g	Catharine, Vir. & Mart.	4	17	5	Hebr.	
26 A	The second second	6	18	- 12 1 D		
27 b	as l	8	19		3 0	
28 c		10	20	- II	3	
29 d	Faft.	12	21	francisco de	0 3 6	
30 e	0 4 1 0 1		Ads 1	13	5	
	Tarren, rap. & matte		1		a of	
N. S. S. F. S.	the state of the s	17 27 27	A American American	THE RESERVE OF THE PARTY OF THE	Control of the last	

Note, That (a) Ecclus. 25. is to be read only to y. 13. and (b) Ecclus. 30. only to y. 18. and (c) Ecclus. 46. only to y. 20.

DEC.

With the Table of Lessons.

# DECEMBER hath xxxi. Days.

nikat de la anne antiqui, defende et la ente ente en es		ning yer.		ning iyer.
to the second of the second	ı Lest.	2 Leff.	1 Less.	2 Leff.
ı f	Ifa. 14	Acts 2	Ifa. 15	Heb. 7
2 g	16	3	17	8
3 A	18	4	19	<del></del> 9
4 b	-20,21	5	22	10
5 C	23	6	24	—п 1
6 d Nicolas, B. of M. in Ly.	25	7 to \$30	26	12
7 e	27	-7¥30	28	-3
8 f Concep. of the V. Mary.	-29	8	30	James 1
9 8	31	<del> 9</del>	32	2
10 A	33	10	24	3
11 b	35	II	36	4
12 C	37	I 2	38	
13 d Lucy, Virgin & Martyr.	-39	13	40	I Pet. I
14 e	-41	-14	-42	2
15 f	-43	15	-44	3
16 g O Sapientia.	45	16	-46	- 4
17 A	-47	I7	48	
18 b	-49	81-	50	2 Pet. 1
19 c	-51	19	52	2
20 d Fast.	53	20	54	3
21 e S. Thomas, Apost. & Mar.		21	, ,,	1 John 1
22 f	55	22	56	2
23 g	57	23	58	3
Faft.	59	-24	60	- 4
25 b Christmas-Day.				-
26 c S. Stephen, First Martyr.	M.S. S. S. S. S.	10 90 -00 1		
27 d S. John, Apost. & Evan.				
28 e Innocents-Day.		25		
29 f	——61	26	62	2 John.
30 g	63	27	64	3 John.
31 A Silvester, Bish. of Rome.	65	28	66	Jude.
, Jan of Rollie,	1 -05	1 -20	00	Jude.

C

TABLES

TABLES and RULES for the Moveable and Immoveable Feafts; together with the Days of Fasting and Abstinence, through the whole Year.

#### Rules to know when the Moveable Feasts and Holy-days begin.

ASTER-DAY (on which the rest depend) is always the first Sunday Day of March; and if the Full Moon happens upon, or next after the Twenty-first Sunday after.

Advent-Sanday is always the nearest Sunday to the Feast of S. Andrew, whether before or after.

Septuagesima Sexagesima Quinquagesima Quadragesima	Sunday is	Nine Eight Seven Six	Weeks before Easter.
Rogation Sunday Afcention-Day Whitfunday Trinity-Sunday	} is {	Five Weeks Forty Days Seven Weeks Eight Weeks	THE RESIDENCE OF THE PARTY OF T

#### TABLE of all the Feafts that are to be observed in the Church of England throughout the Year

All Sundays in the Year

The Circumcifion of our Lord Jefus Chrift.

The Epiphany.

The Conversion of S. Paul.

The Purification of the Bleffed Virgin.

St Matthias the Apoftle.

The Annunciation of the Bleffed Virgin.

S. Mark the Evangelift.

S. Philip and S. James the Apostles. The Ascension of our Lord Jesus Christ.

S. Barnabas.

The Nativity of S. John Baptift.

S. Peter the Apofile.

S. James the Apostle.

S. Bartholomew the Apostle.

S. Matthew the Apostle. S. Michael and all Angels.

S. Luke the Evangelift.

S. Simon and S. Jude the Apostles.

All Saints.

The Days of the Feafts of

S. Andrew the Apostle. S. Thomas the Apostle.

The Nativity of our Lord.

S. Stephen the Martyr.

S. John the Evangelift.

The Holy Innocents.

Monday and Tuesday in Whitsun-week. Monday and Tuefday in Easter-week.

TABLES

and RULES for the Moveable and Immoveable Feasts; together with the Days of Fasting and Abstinence, through the whole Year.

#### A TABLE of Vigils, Fasts, and Days of Abstinence, to be observed in the Year.

The Nativity of our Lord. The Purification of the Bleffed Virgin Mary. The Annunciation of the Bleffed Virgin. Eafter-day.

Afcension-day.

Pentecoft.

S. Matthias.

S. John Baptist. S. Peter.

S. James. S. Bartholomew.

S. Matthew.

S. Simon and S. Jude.

S. Andrew.

S. Thomas.

All Saints.

Note, That if any of these Feast-days fall upon a Monday, then the Vigil or Fastday shall be kept upon the Saturday, and not upon the Sunday next before it.

#### Days of Fasting or Abstinence.

I. The Forty Days of Lent.

The Evens or Vigils before

II. The Ember-days at the Four Sea-fons, being the Wednesday, Friday, and Saturday after

3. September 14. 4. December 13.

III. The Three Rogation-days, being the Monday, Tuesday and Wednesday before Holy Thursday, or the Ascension of our Lord.

IV. All the Fridays in the Year, except Christmas-day.

#### Certain Solemn Days, for which particular Services are appointed.

I. The Fifth Day of November, being the Day kept in Memory of the Papifts Conspiracy.

II. The Thirtieth Day of January, being the Day kept in Memory of the Martyrdom of King Charles the First.

III. The Twenty-ninth Day of May, being the Day kept in Memory of the Birth and Return of King Charles the Second.

IV. The Twenty-fifth Day of October, being the Day on which His Majesty began his happy Reign.

A

A TABLE to find EAS-TER-DAY, from the Prefent Time, till the Year 1899 inclusive, according to the foregoing Calendar.

Torego		
Golden Number.	Days of the Month.	Sunday- Letter.
14	March 21	C
3	22	D
	23	E
11	24	F
	25	G
19	26	A
8	27	В
	28	C
16	29	D
5	30	E
	31	F
13	April— 1	G
2	2	A
	3	В
10	4	C
	5	D
18	6	E
7	7	F
	8	G
15	9	A
4	10	В
ou grains	II	. C
12	1 2	D
1	13	E
	14	F
9	15	G
	16	A
17	17	В
6	18	C
	19	D
Salal eni 4	20	E
	21	F
	22	G
	23	A
	24	В
	25	C

THIS Table contains fo much of the Calendar as is necessary for the determining of EASTER; to find which, look for the Golden Number of the Year in the first Column of the Table, against which stands the Day of the Paschal Full Moon; then look in the third Column for the Sunday-Letter, next after the Day of the Full Moon, and the Day of the Month standing against that Sunday-Letter is EASTER-DAY. If the Full Moon happens upon a Sunday, then (according to the First Rule) the next Sunday after is EASTER-DAY.

weeks the date value at Liver

through the whole I cot.

To find the Golden Number, or Prime, add one to the Year of our Lord, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday-Letter, according to the Calendar, until the Year 1799 inclusive, add to the Year of our Lord its fouth Part, omitting Fractions, and also the Number 1; Divide the Sum by 7; and if there is no Remainder, then A is the Sunday-Letter: But if any Number remaineth, then the Letter standing against that Number in the small annexed Table, is the Sunday-Letter.

For the next Century, that is, from the Year 1800 till the Year 1899 inclusive, add to the current Year only its fourth Part, and then divide by 7, and proceed as in the last Rule.

Note, That in all Biffextile or Leap-Years, the Letter found, as above, will be the Sunday-Letter from the intercalated Day exclusive, to the End of the Year.

ANOTHER

#### ANOTHER

#### TABLE to find EASTER,

TILL

The Year 1899 inclusive.

#### SUNDAY-LETTERS.

Golden Number.	A	В	C	D	E	F	G
ī.	Apr. 16	17	18_	19_	20	14	15
II.	Apr. 9	<b>→</b> 3	4	5	6	- 7	8
III.	Mar. 26	27	28	29	23	24	25
IV.	Apr. 16	——I 7	1 I	12	<u>13</u>		
V.	Apr. 2	<del></del> 3	4	5	<del></del> 6	Mar. 31	Apr. 1
VI.	Apr. 23	24	25	19	20	The Control of the Co	THE RESERVE OF THE PARTY OF THE
VII.	Apr. 9	10	—_II	12	<del></del> 13	14	8
VIII.	Apr. 2	<del> 3</del>	Mar. 28-	29	30	31	Apr. 1
IX.	Apr. 16				20	21	22
X.	Apr. 9	10	II	5	6	- 7	8
XI.	Mar. 26		28	29	30	31	25
XII.	Apr. 16	——I 7		19	<del></del> 13	14	
XIII.	Apr. 2		- 4	5	<del></del> 6		8
XIV.	Mar. 26		A STATE OF THE STA	22	23	24	25
XV.	Apr. 16	10	II	12	—1 <u>3</u>	1917年 日本大学	10 × 10 × 10 × 10
XVI.	Apr. 2		4	Committee of the Commit	Mar. 30		Apr. 1
XVII.					20		
	Apr. 9			12	·13	L- 1	8
	Apr. 2		28	29	30	THE RESERVE OF THE PARTY OF THE	Apr. 1

To make use of the preceding Table, find the Sunday-Letter for the Year in the Uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday-Letter, you have the Day of the Month on which EASTER falleth that Year. But Note, That the Name of the Month is set on the Lest-Hand, or just with the Figure, and followeth not, as in other Tables, by Descent, but Collateral.

c 3

ATABLE

Year of our LORD.	The Golden Number.	The Epad.	Sunday-Letter.	Sundays after Epiphany.	Septuagelima Sunday.	The first Day of Lent.	Eafter-day.	Rogation Sunday.	Ascension-day.	Whitfunday.	Sundays after Trinity.	Advent Sunday.
1762 1763 1765 1766 1767 1768 1769 1771 1772 1773 1774 1775 1778 1779 1788 1789 1789 1789 1799 1799	16 17 18 19 1 2 3 4 4 5 6 6 7 7 8 9 10 11 12 13 14 15 16 16 17 18 19 19 19 19 19 19 19 19 19 19 19 19 19	26 7 18 0 11 22 3 14 25 6 17 28 9 20 1 12 23 4 15 26	B AG F E D C B A G F E D C B C B C B C B C B C B C B C B C B C	4 3 6 3 2 5 2 5 4 3 5 4 2 5 3 2 5 4 2 5 4 1 4 3 6	Feb. 7 Jan. 30 Feb. 19 Jan. 26 Feb. 15 Jan. 31 Feb. 16 Feb. 16 Jan. 27 Feb. 16 Jan. 27 Feb. 17 Jan. 26 Feb. 15 Jan. 27 Feb. 16 Jan. 27 Feb. 16 Jan. 27 Feb. 16	Feb. 24  Mar. 7  Feb. 27  Mar. 4  Feb. 17  8  28  13  Mar. 4  Feb. 24  Mar. 1  Feb. 21  Mar. 4  Feb. 17  9  28  Mar. 5  Feb. 25  Mar. 1  Feb. 21  Mar. 5  Feb. 25  Mar. 1  Feb. 21  Mar. 6  Mar. 1  Mar. 6  Mar. 1  Mar. 6  Mar. 6  Mar. 6  Mar. 1  Mar. 6  Mar. 1  Mar. 6  Mar. 1  Mar. 6  Mar. 7  Mar. 6  Mar. 7  Mar. 6  Mar. 7  Mar. 7  Mar. 7  Mar. 8  Mar. 8  Mar. 8  Mar. 8  Mar. 9  Mar.	3 22 27 Ap. 16 Ap. 15 Mar. 30 Ap. 19 — 7 Mar. 30 Ap. 19 — 11 — 7 Mar. 26 Ap. 15 Mar. 21 Ap. 16 Ap. 15 Mar. 27 Ap. 16 — 11 Mar. 27 Ap. 16 — 18 Mar. 28 Mar. 28 Mar. 28	8 7 7 12 4 4 24 8 8 Ap. 30 May 20 5 24 16 8 8 1 12 2 4 4 1 9 1 9 1 9 1 9 1 9 1 9 1 9 1 9 1 9	12 31 16 8 28 28 24 24 24 25 16 8 8 28 28 29 25 25 25 26 27 27 28 28 28 29 20 20 20 20 20 20 20 20 20 20 20 20 20	June 10 May 26 June 7 May 22 June 7 May 19 June 7 May 30 — 22 June 4 May 26 — 18 June 3 May 19 June 3 May 19 June 3 June 3 June 3 June 3 June 8 May 30 — 15 June 4 June 4	25 25 25 26 23 25 27 24 25 24 25 24 25 24 25 24 25 26 27 24 25 26 26 26 26 26 26 26 26 26 26 26 26 26	Dec. 20 1 Nov. 30 29 27 Dec. 20 28 Nov. 20 28 Dec. 20 28 Nov. 30 28 Dec. 20 28 Dec. 20 28 Nov. 30 28 Dec. 20
1796 1797 1798 1799 1800	11 12 13 14 15	1 1 2 3	A G F E D	3 2 5 4 I 4 3	1	4 Feb. 21	Triviell	1	3	7 May 2	1 25	2 3 13

ATABLE

A TABLE of the Moveable Feasts, according to the several Days that EASTER can possibly fall upon.

Eafter-Day.	Sunday after Epiphany.	Septuagelima Sunday.	The first Day of Lent.	Rogation Sunday.	Ascention-day.	Whitfunday.	Sunday after Trinity.	Advent Sunday.
Mar. 22	6		Feb. 4	Apr. 26  27 28 29 30 May 1  2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	Apr. 30 May 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 23 24 25 26 27 28 29 30 June 1 22 3	May 10  11  12  13  14  15  16  17  18  19  20  21  22  23  24  25  26  27  28  29  30  31  June 1  22  3  4  5 6  7  8  9  10  11  12  13	27 27 27 26 6 26 6 26 26 26 26 26 26 26 26 26 26	Nov.29  ———————————————————————————————————

Note, That in a Biffextile or Leap-Year, the Number of Sundays after Epiphany will be the same, as if Easter-Day had fallen one Day later than it really does. And for the same reason one Day must in every Leap-Year be added to the Day of the Month given by the Table for Septuagesima-Sunday: And the like must be done for the First Day of Lent (commonly called Ash-Wednesday) unless the Table gives some Day in the Month of March for it; for in that Case the Day given by the Table is the right Day.

TABLE to find EAS-TER-DAY, from the Year 1900, to 2199 inclusive.

		I	THE Golden Num
	Day of the		foregoing Calenda
Numbers.	Month.	Letters.	out the Days of the P
14.	Mar. 22	D	Moons, till the Year o
3	23	E	1900; at which Time, i
A Name Lan	24	F	the Ecclefiastical Full M
11		G	fall nearly on the fame
A - walker   and	26	A	the real Full Moons,
19	27	В	Numbers must be remo
8	28	C	ferent Days of the Cale
15 -31	29	D	done in the annexed T
16	30	E	contains fo much of th
• 5	31	F	then to be used, as is n
	Apr. 1	G	finding the Paschal Full I
13	2	A	the Feast of Easter, from
2 ,	3	В	1900, to the Year 219
332	4	C	This Table is to be made
10	—— 5	D	all Respects, as the Fir
	6	E	fore inferted, for finding
18	7	F-	the Year 1899.
7	8	G	20
	<del> 9</del>	A	
15	10	В	A formation of fidences and the second
4	II	C	the more in the second distriction of
	12	D	
12	<u>13</u>	E	
1	14	F	Ex sum in the committee of
ACT TO A	15	G	Assert Control Bernell
9	16	A	Carrier Committee
17	17	В	100 mm
6	— <u>18</u>	C	Agricult Marine Sylvery
	19	D	Character in the state of the state of the
	20	E	
tight sode in	21	F	at the many the stand
11 19 (11 (0.08)	22	G.	Complete was send on an ile
	23	A	lindronoplika interpretada esta. Mariotzaka komolikaria Paratik silara
alla tolen s	-24	В	Artical election had a sale
and the second to	25	C	of the skyl and obtain walk

HE Golden Numbers in the foregoing Calendar will point out the Days of the Paschal Full Moons, till the Year of our Lord 1900; at which Time, in order that the Ecclefiaftical Full Moons may fall nearly on the fame Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains fo much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feast of Easter, from the Year 1900, to the Year 2199 inclusive. This Table is to be made Use of, in all Respects, as the First Table before inferted, for finding Easter till the Year 1899.

Barring completed to be well advantable. And the bleeped and the back

Table of the the series of the Control of the Contr

General

General TABLES for finding the Dominical or Sunday-Letter, and the Places of the Golden Numbers in the Calendar.

6	15 15 mi	ort. <b>4</b> ? ()	7 3	2	I	0
В	C	D	E	<b>F</b> (	G	A
	ya ka Kushi si			1600	1700	1800
1900 2000	2100	2200	2300 2400	2500	2600	2700
2900	3000	3100 3200	3300	3400	3500 3600	3700
3800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	5100 5200	5300	5400	5500 5600
5700	5800	5900 6000	6100	6200	6300 6400	6500
6600	6700 6800	6900	7000	7100 7200	7300	7400
7500 7600	7700	7800	7900 8000	8100	8200	8300 8400
8500	etc.			2-07-6-1		71045

TO find the Dominical or Sunday-Letter for any given Year of our Lord, add to the Year its Fourth Part, omitting Fractions, and also the Number, which in Table I. standeth at the Top of the Column, wherein the Number of Hundreds contained in that given Year is found: Divide the Sum by  $\eta$ , and if there is no remainder, then A is the Sunday-Letter; but if any Number remaineth, then the Letter, which stander that Number at the Top of the Table, is the Sunday-Letter.

TABLE

	TA	В	L	E	II.	ACCOUNT OF	ibid not 23.18 A.T. br
1	44.27			1	2		O find the Month and D
1	2	3		1		3	the Month, to which the
	v						den Numbers ought to be pref
	Years of our			- 10 m	Years	3	the Calendar, in any given Y
	Lord.				of our Lord.		our Lord, confusing of entire
A 15					2010.		dred Years, and in all the interr
В	1600	0		В	5200	15	Years betwixt that and the nex
-	1700	1		"	5300	- 0	dredth Year following, look
	1800	I			5400		recome continue of Tubic II.
	1900	2	13/31		5500		given Year, confishing of entir
В	2000	2		В	5600		dreds, and Note the Number
	2100	2			5700	0	pher which flands against it
	2200	3	00	2			third Column: Then, in Tab look for the fame Number in t
	2300	4			5900	19	lump under ane Number in t
B	2400	3		В	6000	10	lumn under any given Golden
	2500	4			6100	10	ber; which when you have
	2600	5			6200	20	guide your Eye fide-ways to the
	2700	5	Siz.		6300	21	Hand, and in the First Colum will find the Month and Day, to
В	2800	5	120	B	6400	20	that Calder Number and Day, to
	2900	6			6500	21	that Golden Number ought to
	3000	6			6600	22	fixed in the Calendar during the
	3100	7	10,		6700		riod of One Hundred Years.
B	3200	7		B			Letter B prefixed to certain Hur Years in Table II. denotes that
	3300	7	670		6900	23	which are still to be accounted
	3400				7000	- 2.	tile or Leap-Years in the New
	3500						dar; whereas all the other Hun
B		8	-	B	7200	24	Years are to be accounted only
	3700	9	100	1	7300	25	mon Years.
	3800				7400		mon -cars.
	3900	1 3 3 A TO			7500		bor Tooks
B	4000		(4)	B	7600	26	1000 0004 0007
	4100	11		1	7700		
	4200	12			7800	27	
	4300	12			7900	28	. 386 ( GO 22
B	4400	12		B			
	4500	13			8100		
1	4600			1	8200		
-	4700	14	9 4		8300		
B	4800	14		1 12	8400		The second second second was a second
60	4900	14		1	8500	0	raped which will be decide to the
	5000	15	1 30	1	&c.	.150	edanis mu iranidakasi mito za
	5100			1000	THE RESERVE OF THE PARTY OF THE	1	10 miles 1 mil

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TAB	19.29 5.7		42 S E E E
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Pafchal Full	Sunday Letter.				Th	ie	G	0	LI	E	N	N	U	M	B I	E R	S.			
Moon.	er.	1	2	3	4	5	6	1	8	9	10	111	12	13	14	15	16	17	18	1
Mar. 21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	21
Mar. 22	D	9	20	1	12	23	4	15	26	1 7	18	29	10	21	2	13	24	5	16	2
Mar. 23		10	21	2	13	24	5	16	27	8	19	0	11	22	4	14	25		17	21
Mar. 24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	1 7	18	2
Mar. 25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	
Mar. 26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	,
Mar. 27	B	14	25	6	17	28	9	20	1	12	23	4		26	7	18	29	10	21	1 5
Mar. 28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	1
Mar. 29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	
Mar. 30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	
Mar. 31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	-
April 1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	
Apr. 2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	
Apr. 3	В	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	
Apr. 4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	J	13	29	1
Apr. 5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	1
Apr. 6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
Apr. 7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	39	10	21	2	1
Apr. S	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	1.
Apr. 9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	1
Ар. 10		28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
Ар. 11		29	10	21	2	13		5	16	27	8	19	0	11	22	3	14	25	6	I
Ap. 12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	-7	18
Ap. 13	E	1	12	23	4	21	26	7	18	29	10	21	2	13	24	5	16	27	8	1
Ap. 14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
Ap. 15	G	3	14	25	6		28	9	20	1	12	23	4	15	26	7	18	29	10	21
Ap. 16	A		15	26	7	2000	29	10	21	2	13	24	5	16	27	8	19	0	11	22
Ap. 17	В	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	2
Ap. 17	B										53.7		7	18	29	10	21	2	13	2.
Ар. 18	C	6	17	28	9	20	1	12	23	4	15	26				13				
Ap. 18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	2!

The Order for Morning and Evening Prayer, daily to be faid and used throughout the Year

THE Morning and Evening Prayer shall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past. And here is to be noted, That such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of England, by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth.

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### MORNING PRAYER,

#### Daily throughout the Year.

At the beginning of Morning Prayer, the Minister shall read with a loud voice fome one or more of these Sentences of the Scriptures that follow; and then he shall say that which is written after the said Sentences.

HEN the wicked man a turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Ext. 18. 27.

I acknowledge my transgrefsions, and my sin is ever before me. Pfal. 51-33.

Hide thy face from my fins, and blot out all mine iniquities. Plat. 51. 9.

The facrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despife. Plal. 51. 17-

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, flow to anger, and of great kindness, and repenteth him of the evil. Joel 2. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. Dan. 9. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Jer. 10. 24. Pfal. 6. 1.

Repent ye; for the kingdom of heaven is at hand. S. Matth.

I will arise, and go to my Father; and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. S. Luke 15. 18, 19.

Enter not into judgment with thy fervant, O Lord; for in thy fight shall no man living be justified. Pfal. 143. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: But if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. S. John 1: 8, 9.

The Scripture moveth us in fundry places to acknowledge and confess our manifold fins and wickedness; and that we should not diffemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and

#### MORNING PRAYER.

and mercy. And although we grant, O most merciful Father, knowledge our fins before God; yet ought we most chiefly fo to do, when we allemble and meet together, to render thanks for the great benefits that we have received at his hands, to let forth his most worthy praise, to hear his most holy Word, and to alk those things which are requifite and necessary as well for the body as the foul. Wherefore I pray and befeech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, faying after me:

I A general Confession to be said of the whole Congregation, after the Minifter, all kneeling.

LMIGHTY and most merciful Father, We have erred and strayed from thy ways like loft sheep; We have followed too much the devices and defires of our own hearts: We have offended against thy holy laws: We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, OLord, have mercy upon us, miserable offenders: Spare thou them, O God, which confess their faults: Restore thou them that are penitent; According to thy promifes declared unto mankind in Christ Jesu our Lord. And

ought at all times humbly to ac- for his fake, That we may hereafter live a godly, righteous, and fober life, To the glory of thy holy Name. Amen.

> I The Absolution or Remission of fins, to be pronounced by the Priest alone, Standing; the People Still kneeting.

LMIGHTY God, the Father of our Lord lefus Christ, who defireth not the death of a finner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remisfion of their fins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us befeech him to grant us true repentance, and his Holy Spirit; that those things may please him which we do at this present, and that the rest of our life hereaster may be pure and holy; fo that at the last we may come to his eternal joy, through Jefus Christ our Lord.

I The People Shall answer here, and at the end of all other Prayers, Amen.

I Then the Minister Shall kneel, and fay the Lord's Prayer with an audible voice; the People also kneeling, and repeating it with him, both here, and where foever else it is used in Divine Service,

UR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will

will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trelpasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then likewise he shall say,

O Lord, open thou our lips: Answ. And our mouth shall shew forth thy praise.

Priest. O God, make speed to fave us.

Answ. O Lord, make haste to help us.

I Here all flanding up, the Priest fhall Jay,

to the Son; and to the Holy Ghoft; and located to the Holy

ning, is now, and ever shall be: world without end. Amen.

Anfw. The Lord's Name be praifed.

I Then shall be said or sung this Psalm following; except on Easter-day, upon which another Anthem is appointed: and on the Nineteenth Day of every Month it is not to be read here, but in the ordinary course of the Psalms.

Venite, exultemus Domino. Ps A1. 95.

Come, let us fing unto the Lord: let us heartily rejoice in the strength of our falvation.

up for ever.

Let us come before his prefence with thankfgiving: and fhew ourfelves glad in him with plalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down; and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts; as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me: proved me, and faw my works.

Forty years long was I grieved with this generation, and faid: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I fware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Son: and to the Holy Ghoft;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

other Cherabinshing Sets.

I Then shall sollow the Psalms in order in they are appointed: And at the end of every Psalm throughout the Year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, Shall be repeated,

Glory be to the Father, and to the Son; and to the Holy Ghoft;

Anfw. As it was in the beginning, is now, and ever shall be: world without end. Amen.

I Then shall be read distinctly, with an audible voice, the First Lesson, taken out of the Old Testament, as is appointed in the Calendar (except there be proper Lessons assigned for that Day:) he that readoth, so standing, and turning himself, as he may best be heard of all such as are present. And after that shall be said or sung in English, the Hymn called Te Deum landamus, daily throughout the Year.

Note, That before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter of such a Book: And after every Lesson, Here endeth the First, or the Second Lesson.

Te Deum laudamus.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all Angels cry alond: the Heavens, and all the powers therein.

To thee Cherubin and Seraphin: continually do cry, Holy, Holy, Holy: Lord God of Sabaoth;

Heaven and earth are full of the Majesty: of thy glory. In The glorious company of the

Apostles: praise thee. man best

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs:

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majesty;

Thine honourable, true: and only Son;

Alfo the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ;

of the Father and add of

When thou tookest upon thee to deliver man; thou didst not abhor the Virgin's womb.

When thou hadft overcome the sharpness of death: thou didft open the Kingdom of Heaven to all believers.

Thousittest at the right hand of God: in the glory of the Father.

We believe that thou shalt come: to be our Judge.

We therefore pray thee, help thy fervants: whom thou haftredeemed with thy precious blood-

Make them to be numbered with thy Saints: in glory everlafting.

O Lord, fave thy people: and bless thine heritage.

Govern them: and lift them up for ever. Day

Day by day: we magnify thee; And we worship thy Name: ever, world without end.

Vouchfafe, O Lord: to keep us this day without fin.

OLord, have mercy upon us:

O Lord, let thy mercy lighten upon us: as our trust is in thee.

OLord, in thee have I trusted: let me never be confounded.

1 Or this Canticle.

Benedicite, omnia opera Domini.

All ye Works of the Lord,
bless ye the Lord: praise

him, and magnify him for ever.

O ye Angels of the Lord, bless
ye the Lord: praise him, and
magnify him for ever.

O ye Heavens, bless ye the Lord: praise him, and magnify him for ever.

O ye Waters that be above the firmament, bless ye the Lord: praise him, and magnify him for ever.

O all ye Powers of the Lord, blefs ye the Lord: praife him, and magnify him for ever.

O ye Sun and Moon, bless ye the Lord: praise him, and magnify him for ever.

O ye Stars of heaven, bless ye the Lord: praise him, and magnify him for ever.

O ye Showers and Dew, bless ye the Lord: praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord: praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord: praise him, and magnify him for ever. O ye Winter and Summer, bless ye the Lord: praise him, and magnify him for ever.

O ye Dews and Frosts, bless ye the Lord: praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord: praise him, and magnify him for ever.

O ye Ice and Snow, blefs ye the Lord: praife him, and magnify him for ever.

O ye Nights and Days, bless ye the Lord: praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord: praise him, and magnify him for ever.

O ye Lightnings and Clouds, bless ye the Lord: praise him, and magnify him for ever.

O let the Earth bless the Lord: yea, let it praise him, and magnify him for ever.

O ye Mountains and Hills, blefs ye the Lord: praife him, and magnify him for ever.

Oall ye Green things upon the earth, blefs, ye the Lord: praife him, and magnify him for ever.

O ye Wells, bless ye the Lord: praise him, and magnify him for ever.

O ye Seas and Floods, bless ye the Lord: praise him, and magnify him for ever.

O ye Whales, and all that move in the waters, bless ye the Lord: praise him, and magnify him for ever.

bless ye the Lord: praise him, and magnify him for ever.

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O all ye Beafts and Cattle, bless ye the Lord: praise him, and magnify him for ever.

O ye Children of men, bless ye the Lord: praise him, and magnify him for ever.

O let Ifrael bless the Lord: praise him, and magnify him for ever.

Oye Priests of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord: praise him, and magnify him for ever,

O ye Spirits and Souls of the righteous, blefs we the Lord: praise him, and magnify him for ever.

Oye Holy and Humble men of heart, bless ye the Lord: praise him, and magnify him for ever.

O Ananias, Azarias, and Mifael, blefs ye the Lord: praife him, and magnify him for ever.

Glory be to the Father, and to the Son: and to the Holy Ghoft;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

I Then shall be read in like manner the Second Lesson, taken out of the New Testament: And after that the Hymn following; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on St. John Baptist's Day.

Benedichus. S. LUKE 1, 68,

BLESSED be the Lord God of Ifrael: for he hath vifited and redeemed his people; And hath raised up a mighty falvation for us: in the house of his servant David;

As he spake by the mouth of his holy Prophets: which have been since the world began;

That we should be faved from our enemies; and from the hands of all that hate us;

To perform the mercy promifed to our forefathers: and to remember his holy Covenant;

To perform the oath which he fware to our forefather Abraham: that he would give us. That we being delivered out

of the hand of our enemies: might ferve him without fear,

In holiness and righteousness before him: all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of falvation unto his people: for the remission of their fins,

of our God: whereby the Dayfpring from on high hathvisted us;

To give light to them that fit in darkness, and in the shadow of death: and to guide our feet linto the way of peace.

Glory be to the Father, and to the Son: and to the Holy Ghoft;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

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I or this Pfalm. to suplin

Be joyful in the Lord, all ye lands: ferve the Lord with gladness, and come before his presence with a long.

Be ye fure that the Lord he is God; it is he that hath made us, and not we ourselves: we are his people, and the sheep

of his pasture. want man trang

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Glory be to the Father, and to the Son: and to the Holy

Ghoft:

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As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then shall be sung or said the Apostles Creed by the Minister and the People, standing: Except only such days as the Creed of St. Athanasius is appointed to be read.

Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghoft; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

I And after that, these Prayers following, all devoutly kneeling; the Minister sirst pronouncing with a loud voice,

The Lord be with you:
Answ. And with thy spirit.

Minister.

Let us pray.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

I Then the Minister, Clerks, and People shall say the Lord's Prayer with a loud voice.

UR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil, Amen.

Then the Priest standing up, shall say, O Lord, shew thy mercy upon us;

Answ. And grant us thy falva-

Prieft.

Priest. O Lord, fave the King;
Answ. And mercifully hear us,
when we call upon thee.

Priefle Endue thy Ministers with righteournels;

Anfa. And make thy chosen people joyful. dis wood of

Priest. O Lord, fave thy peo-

Anfa. And bless thine inheritance.

Priest. Give peace in our time, O Lord;

Answ. Because there is none other that fighteth for us, but only thou, O God.

Priefl. O God, make clean our hearts within us;

Anfw. And take not thy Holy Spirit from us.

I Then Shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well: And the two last Collects shall never ulter, but daily be said at Morning Prayer throughout all the year, as followeth; all kneeling.

I The Second Collect, for Peace.

God, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose fervice is perfect freedom; Defend us thy humble fervants in all affaults of our enemies; that we surely trusting in thy defence, may not fear the power of any adversaries, through the

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might of Jesus Christ our Lord.

I The third Collect, for Grace.

ther, Almighty and everlafting God, who hast fasely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. Amen.

- In Quires and Places where they fing, here followeth the Anthem.
- I Then these sive Prayers sollowing are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.

I A Prayer for the King's Majesty.

Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious sovereign Lord King GEORGE; and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plente-

oully with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

1 A Prayer for the Royal Family.

A LMIGHTY God, the fountain of all goodness, we humbly befeech thee to bless our gracious Queen CHAR-LOTTE, her Royal Highness the Princess Dowager of Wales, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord.

¶ A Prayer for the Clergy and People.

A LMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops; and Curates, and all Congregations

funding places to acknowledge

flaville not diffemble nor cloke

them before the face of Almigh-

committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy bleffing: Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. Amen.

A Prayer of St. Chryfostom.

LMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. 13. 14.

Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

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## The ORDER for M

# EVENING PRAYER,

# Daily throughout the Year par year

At the beginning of Evening Prayer, the Minister shall read with a loud voice fome one or more of these Sentences of the Scriptures that follow; and then he shall say that which is written after the Said Sentences.

HEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall fave his foul alive. Exch. 18. 27.

I acknowledge my transgreffions, and my fin is ever before me. Pfal. 51. 3.

Hide thy face from my fins, and blot out all mine iniquities. Pfal. 51. 9.

The facrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Pfal. 51. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, flow to anger, and of great kindness, and repenteth him of the evil. Joel 2. 13.

To the Lord our God belong mercies and forgiveneffes, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he fet before us. Dan. 9, 9, 10.

O Lord, correct me, but with judgment; not in thine anger, left thou bring me to nothing. Jer. 10. 24. Pfal. 6. 1.

Repent ye; for the kingdom of heaven is at hand. S. Matth.

I will arife, and go to my Father; and will fay unto him, Father, I have finned against heaven, and before thee, and am no more worthy to be called thy son. S. Luke 15. 18, 19.

Enter not into judgment with thy fervant, O Lord; for in thy fight shall no man living be justified. Pfal. 143, 21

If we say that we have no sin, we deceive ourselves, and the truth is not in us: But if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 S. John 1. 8, 9.

EARLY beloved brethren, the Scripture moveth us in fundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness

### EVENING PRAYER

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grant; O most merciful Father, for his fake, That we may hereafter live a godly, righteous, and fober life, To the glory of thy holy Name. Amen.

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LMIGHTY God, the Father of our Lord Jefus Christ, who defireth not the death of a finner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remisfion of their fins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us befeech him to grant us true repentance, and his Holy Spirit; that those things may please him which we do at this present, and that the rest of our life hereaster may be pure and holy; fo that at the last we may come to his eternal joy, through Jesus Christ our Lord. Amen.

I Then the Minister shall kneel, and fay the Lord's Prayer; the People also kneeling, and repeating it with him.

UR Father, which art in heaven, Hallowed be thy Name; Thykingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that

### EVENING PRAYER

that frespass against us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then likewise he shall say,
O Lord, open thou our lips:
Answ. And our mouth shall shew forth thy praise.

Prieft. O God, make speed to

help us. of make hafte to

Here all flanding up, the Prieft

Glory be to the Father, and to the Son; and to the Holy Ghoft;

ning, is now, and ever shall be: world without end. Amen.

Anfw. The Lord's Name be praifed. of the praifed.

I Then shall be said or sung the Psalms in order, as they are appointed. Then a Lesson of the Old Testament, as is appointed; and after that, Magnificat, sor the Song of the blessed Virgin Mary) in English, as followeth.

Magnificat. S. LUKE 1. 46.

M Y foul doth magnify the
Lord: and my spirit hath
rejoiced in God my Saviour.

For he hath regarded the lowliness of his hand-maiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name. And his mercy is on them that fear him; throughout all generations and two appelments

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts, address arms of

He hath put down the mighty from their featy and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath fent empty away.

hath holpen his fervant Ifrael: as he promifed to our forefathers, Abraham and his feed, for every and to same and

Glory be to the Father, and to the Son: and to the Holy Choft;

As it was in the beginning, is now, and ever shall be: world without end. Amen. 1/1

1 Or eife this Pfulm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary course of the Pfulms.

Sing unto the Lord a new fong: for he hath done

marvellous things. With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his falvation: his righteousness hath he openly shewed in the fight of the heathen.

He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God. Shew

### EVENING PRAYER.

Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

With trumpets also and shawns: O shew yourselves joyful before the Lord the King.

Let the Sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteousness shall he judge the world: and the people with equity.

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Glory be to the Father, and to the Son: and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then a Lesson of the New Testament, as it is appointed: and after that, Nunc dimits for the Song of Simeon) in English, as followeth. Nunc dimittis. S. Luke 2. 29.

ORD, now lettest thou thy fervant depart in peace:

For mine eyes have feen: thy falvation,

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Ifrael.

Glory be to the Father, and to the Son: and to the Holy Ghoft; As it was in the beginning, is now, and ever shall be: world without end. Amen.

I Or else this Psalm; except it be on the Twelsth Day of the Month.

Deus miscreatur. PSAL. 67.

OD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy faving-health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then shall be faid or sung the Apostles Creed by the Minister and the People, standing.

Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was con-

## EVENING PRAYER

ceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghoft; The holy Catholick Church; The Communion of Saints; The Forgiveness of fins; The Refurrection of the body; And the Life everlasting. Amen.

I And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,

The Lord be with you:
Anfw. And with thy spirit.

1 Minister. Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

I Then the Minister, Clerks, and People, shall say the Lord's Prayer with a loud voice.

UR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

I Then the Priest standing up, Shall say, O Lord; shew thy mercy upon us; Answ. And grant us thy falva-

Priest. O Lord, fave the King; Answ. And mercifully hear us, when we call upon thee.

Priest. Endue thy Ministers with righteousness;

Anfw. And make thy chosen people joyful.

Priest. O Lord, fave thy peo-

Answ. And bless thine inheritance.

O Lord; Sold and the bar

Anfw. Because there is none other that fighteth for us, but only thou, O God.

Prieft. O God, make clean our hearts within us;

Answ. And take not thy Holy Spirit from us.

I Then shall sollow three Collects; the first of the Day; the second for Peace; the third for Aid against all Perils, as hereaster followeth: Which two last Collects shall be daily said at Evening Prayer without alteration.

I The fecond Collect at Evening Prayer.

God, from whom all holy defires, all good counfels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the sear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. Amen.

19 The

### EVENING PRAYER.

The third Collect, for Aid against all Perils.

I GHTEN our darkness, we befeech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ. Amen.

In Quires and Places where they fing, here followeth the Anthem.

I A Prayer for the King's Majesty. Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who doft from thy throne behold all the dwellers upon earth; Most heartily we befeech thee with thy favour to behold our most gracious fovereign Lord King GEORGE; and fo replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteoully with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlafting joy and felicity, through Jefus Christ our Lord. Amen.

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A Prayer for the Royal Family.

A LMIGHTY God, the fountain of all goodness, we humbly befeech thee to bless our gracious Queen CHARLOTTE, her Royal Highness the Princess Dowager of Wales, and all the Royal Family: En-

due them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

A Prayer for the Clergy and People.

A LMIGHTY and everlafting God, who alone workeft great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy bleffing: Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. Amen.

I A Prayer of St. Chrysoftom. LMIGHTY God, who haft given us grace at this time with one accord to make our common supplications unto thee; and dost promife that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the defires and petitions of thy fervants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Here endeth the Order of Evening Prayer throughout the Year.

# The Creed of St. ATHANASIUS.

I Upon these Feasts, Christmas-day, the Epiphany, St. Matthias, Easter-day, Ascension-day, Whit-sunday, St. John Baptist, St. James, St. Bartholomew, St. Matthew, St. Simon and St. Jude, St. Andrew, and upon Trinity-sunday, shall be sung or said at Morning Prayer, instead of the Apostles Creed, this Confession of our Christian Faith, commonly ealled the Creed of St. Athanasius, by the Minister and People standing.

Quicunque vult.

WHOSOEVER will be faved: before allthings it is necessary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he shall

perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Perfons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghoft, is all one: the Glory equal, the Majesty coeternal.

Such as the Father is, fuch is the Son: and fuch is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghoft eternal;

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated; but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty;

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God;

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to fay, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son: neither

made,

# The Creed of St. ATHANASIUS.

made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghoft, not three Holy Ghofts.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole three Persons are co-eternal together: and coequal.

So that in all things, as is aforefaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped. by object more

He therefore that will be faved: must thus think of the

Trinity.

Furthermore, it is necessary to everlasting falvation: that he also believe rightly the Incarnation of our Lord Jefus Christ. wir los questado bate

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds: and Man, of the Subflance of his mother, born in 

Perfed God, and perfed Man : of a reasonable soul, and human Hefh fublifting; of A has more

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood. The landing the mi

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Who although he be God, and Man: yet he is not two but one Christ;

One; not by conversion of the Godhead into fleih: but by taking of the Manhood into God; erables from era.

One altogether; not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one Man: fo God and Man is one Christ;

Who fuffered for our falvation: descended into hell, rose again the third day from the dead; mogur yarsın aradı i mid

He ascended into heaven, he fitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rife again with their bodies: and fhall give account for their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be faved.

Glory be to the Father, and to the Son: and to the Holy Ghoft; rate at the tribute to

As it was in the beginning, is now, and ever shall be: world without end. Amen.

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I Here followeth the LITANY, or General Supplication, to be fung or faid after Morning Prayer, upon Sundays, Wednesdays, and Fridays, and at other times, when it shall be commanded by the Ordinary.

God the Father of heaven: have mercy upon us miferable finners.

O God the Father of heaven: have mercy upon us miferable fumers.

O God the Son, Redeemer of the world: have mercy upon us miferable finners.

O God the Son, Redeemer of the world: have mercy upon us miferable finners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miferable finners.

O God the Holy Ghoft, proceeding from the Father and the Son: have mercy upon us miferable sinners.

O holy, bleffed, and glorious Trinity, three Persons, and one God: have mercy upon us miferable sinners.

O holy, bleffed, and glorious Trinity, three Persons, and one God: have mercy upon us miserable sunners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our fins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief, from sin, from the crasts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrify; from envy, hatred, and malice, and all uncharitableness, it

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Good Lord, deliver us.

From fornication, and all other deadly fin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle, and murder, and from sudden death,

Good Lord, deliver us.

From all fedition, privy confpiracy, and rebellion; from all false doctrine, herefy, and schism; from hardness of heart, and contempt of thy Word and Commandment;

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Crofs and Paffion; by thy precious Death and Burial; by thy glorious Refurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We

We finners do befeech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We befeech thee to hear us, good Lord.

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That it may please thee to keep and strengthen in the true worshipping of thee, in righte-ousness and holiness of life, thy servant GEORGE, our most gracious King and Governor; We beseech thee to hear us, good Lord.

That it may please thee to rule his lieart in thy faith, fear, and love; and that he may evermore have affiance in thee, and ever seek thy honour and glory; We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all

his enemies;

We befeech thee to hear us, good Lord.

That it may pleafe thee to bless and preserve our gracious Queen CHARLOTTE, her Royal Highness the Princess Dowager of Wales, and all the Royal Family;

We be feech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

We befeech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Coun-

cil, and all the Nobility, with grace, wildom, and understanding;

We befeech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates; giving them grace to execute justice, and to maintain truth; We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people; We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We be feech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments; We besech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We be feech thee to hear us, good Lord.

That it may please thee to bring into the way of truth, all such as have erred, and are deceived;

We befeech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weakhearted, and to raise up them that fall, and finally to beat down Satan under our feet;

We befeech thee to hear us, good Lord. .

That it may please thee to fuccour, help, and comfort all

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that are in danger, necessity, and tribulation;

We befeech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity upon all prisoners and captives;

We befeech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatheries children and widows, and all that are desolate and oppressed;

We befeech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We befeech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn

their hearts;

We befeech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We befeech thee to hear us, good Lord.

That it may please thee to give us true repetitance, to forgive us all our fins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word;

We befeech thee to hear us, good Lord. Son of God: we befeech thee

to hear us. My year materil

Son of God: we befeech thee to hear us.

O Lamb of God: that takest away the sins of the world;

Grant us thy peace.

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O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Chrift, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Then shall the Priest, and the People with him, say the Lord's Prayer.

UR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our fins:

Answ. Neither reward us after our iniquities.

# 1 Let us pray.

God, merciful Father, that despifest not the sighing of a contrite heart, nor the desire of such as be forrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, when so ever they oppress us; and graciously hear us, that those evils, which the crast and subtilty of the devil

devil or man worketh against us, be brought to nought, and is by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arife, help us, and deliver us for thy Name's fake.

God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didft in their days, and in the old time before them.

O Lord, arife, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the Holy Ghoft;

Anfw. As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Gracionsly look upon our afflictions.

Pitifully behold the forrows of our hearts.

Mercifully forgive the fins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us. Both now and ever vouchfafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us;

Anfw. As we do put our trust in thee.

Let us pray. TE humbly befeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deferved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore ferve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate Jesus Christ our Lord. Amen.

I A Prayer of St. Chryfostom.

A LMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. 13. 14.

THE grace of our Lord Jefus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Here endeth the Litany.

# PRAYERS and THANKSGIVINGS

Upon feveral Occasions;

To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

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I For Rain.

sory of the Name.

God heavenly Father, who by thy Son Jesus Christ haft promised to all them that feek thy kingdom and the righteouliress thereof, all things neceffary to their bodily fuftenance; Send us, we befeech thee, in this our necessity, fuch moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

# I For Fair Weather.

Almighty Lord God, who for the fin of man didft once drown all the world, excepteightpersons, and afterward of thy great mercy didft promife never to destroy it so again; We humbly befeech thee, that although we for our iniquities have worthily deferved a plague of rain and waters, yet upon our true repentance thou wilt fend us fuch weather, as that we may receive the fruits of the earth in due feafon; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jefus Chrift our Lord. Amen.

I In the time of Dearth and Famine. God heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beafts increase, and fishes do multiply; Behold, we befeech thee, the attlictions of thy people, and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapnels and plenty, for the love of Jesus Christ our Lord; to whom, with thee and the Holy Ghoft, be all honour and glory, now and for ever. Amen.

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God merciful Father, who in the time of Elisha the prophet, didft fuddenly, in Samaria, turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we, who are now for our fins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the fame to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. Amen.

In the time of War and Tumults. Almighty God, King of all kings, and Governor of all things, whose power no creature is able to relift, to whom it belongeth justly to punish finners, and to be merciful to them that truly repent; Save and deliver us, we humbly befeech thee, from the hands of our enemies; abate their pride, affwage their malice, and confound their devices; that we, being armed with thy defence, may be preferved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy only Son Jefus Christ our Lord. Amen.

In the time of any common Plague or Sickness.

Almighty God, who in thy wrath didft fend a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of King David, didft flay with the plague of Pestilence threescore and ten thousand; and yet remembering thy mercy didft fave the rest; Have pity upon us miferable finners, who now are vifited with great fickness and mortality; that like as thou didft then accept of an atonement, and didft command the deftroying Angel to cease from punishing; fo it may now pleafe thee to withdraw from us this plague and grievous fickness, through Jefus Christ our Lord. Amen.

In the Ember Weeks to be faid every day, for those that are to be admitted into holy Orders.

A LMIGHTY God, our heavenly Father, who haft purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the fame, and at this time fo guide and govern the minds of thy fervants the Bishops and Pastors of thy flock, that they may lay hands feddenly on no man, but faithfully and wifely make choice of fit persons to ferve in the facred Ministry of thy Church: And to those which shall be ordained to any holy function, give thy grace and heavenly benediction, that both by their life and doctrine they may fet forth thy glory, and fet forward the falvation of all men, through Jefus Christ our Lord. Amen.

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A LMIGHTY God, the giver of all good gifts, who of thy divine providence halt appointed divers Orders in thy Church; Give thy grace, we humbly befeech thee, to all those who are to be called to any Office and Administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. Amen.

A Prayer for the High Court of Parliament, to be read during their Seffion.

OST gracious God, we humbly befeech thee, as for this Kingdom in general, fo especially for the High Court of Parliament, under our most religious and gracious King at this time affembled: That the u wouldest be pleased to direct and profper all their Confultations to the advancement of thy glory, the good of thy Church, the fafety, honour, and welfare of our Sovereign and his Kingdoms; that all things may be fo ordered and fettled by their endeavours, upon the best and furest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessaries, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. Amen.

A Collect or Prayer for all Conditions of Men, to be used at such times when the Litany is not appointed to be said.

God, the Creator and Preferver of all mankind, we humbly befeech thee for all forts and conditions of men, that thou wouldeft be pleased to make thy ways known unto

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theilton Lord Ann.

them, thy faving-health unto all nations. More especially we pray for the good estate of the Catholick Church; that it may be fo guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness, all those who are any ways afflicted or di-Areffed in mind, \* This to be body, or estate; faid when any \* especially those defire the prayfor whom our Prayers of the Coners are defered;] thatitmayplease gregation.

thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy iffue out of all their afflictions: And this we beg for Jesus Christ his sake. Amon.

I A Prayer that may be faid after any of the former.

God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our fins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. Amen.

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## THANKSGIVINGS.

A General Thanksgiving.

A LMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks

unworthy lervants do give thee most humble and hearty thanks for all thy goodness and lovingkindness to us, and to all men:

\* This to be faid when any that have been prayed for defire to return praise.

\* particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto

them. ] We blefs thee for our creation, preservation, and all the bleffings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we befeech thee, give us that due fense of all thy mercies, that our hearts may be unfeignedly thankful; and that we may shew forth thy praile, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

#### I For Rain.

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God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. Amen.

#### I For Fair Weather.

Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this scasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy lovingkindness from generation to generation, through Jesus Christ our Lord. Amen.

# 1 For Plenty.

Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. Amen.

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### THANKS GIVINGS.

I For Peace and Deliverance from our Enemies.

Almighty God, who art a firong tower of defence unto thy fervants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; befeeching thee still to continue fuch thy mercies towards us, that all the world may know that thou artour Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

T For restoring Publick Peace at home.

Eternal God our heavenly Father, who alone makest men to be of one mind in a house, and fillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appeale the feditious tumults which have been lately raised up amongst us; most humbly befeeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our facrifice of praise and thanksgiving for thefe thy mercies towards us, through Jefus Chrift our Lord. Amen. t deal wa

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I For Deliverance from the Plague, or other common Sickness.

Lord God, who haft wounded us for our fins, and confumed us for our transgressions by thy late heavy and dreadful visitation; and now in the midst of judgment remembering mercy, hast redeemed our fouls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies, which thou haft delivered, to be a living facrifice unto thee, always praifing and magnifying thy mercies in the midft of thy Church, through Jesus Christ our Lord. Amen.

9 Or this.

E humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law, might juftly have fallen upon us, by reason of our manifold transgressions and hardness of heart. Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to asswage the contagions fickness wherewith we lately have been fore afflicted, and to restore the voice of joy and health into our dwellings; we offer unto thy Divine Majesty the facrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy prefervation and providence over us, through Jefus Christ our Lord. Amen.

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# COLLECTS, EPISTLES, and GOSPELS,

To be used throughout the Year.

Note, That the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be faid at the Evening Service next before.

The First Sunday in Advent.

The Collect.

A LMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

I This Collect is to be repeated every Day with the other Collects in Advent, until Christmas-Eve.

The Epifle. Rom. 13. 8.

WE no man any thing, but to love one another: for he that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour

as thyfelf. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of fleep: for now is our falvation nearer than when we believed. The night is far fpent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honeftly, as in the day; not in rioting and drunkenness, not in chambering and wantonnels, not in strife and envying: But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gofpel. S. MATTH. 21. 1.

WHEN they drew night unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done that

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# The Second Sunday in ADVENT.

spoken by the prophet, saying, Tell ve the daughter of Sion, Behold, thy King cometh unto thee, meek, and fitting upon an als, and a colt the fole of an als. And the disciples went, and did as Jesus commanded them; and brought the ass, and the colt, and put on them their clothes, and they fet him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and flrawed them in the way. And the multitudes that went before, and that followed, cried, faying, Hofanna to the Son of David: Bleffed is he that cometh in the Name of the Lord; Hofanna in the highest. And when he was come into Jerusalem, all the city was moved, faying, Who is this? And the multitude faid, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that fold and bought in the temple, and overthrew the tables of the money-changers, and the feats of them that fold doves; and faid unto them, It is written, My house shall be called The house of prayer; but ye have made it a den of thieves.

The Second Sunday in Advent.

The Collect.

BLESSED Lord, who haft caused all holy Scriptures to be written for our learning; Grant that we may in such wise

it might be fulfilled which was fpoken by the prophet, faying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and fitting upon an afs, and a colt the fole of an afs. And the disciples went, and did as Jesus commanded them; and

The Epistle. Rom. 15. 4.

A THATSOEVER things were written aforetime, were written for our learning; that we through patience, and comfort of the Scriptures, might have hope. Now the God of patience and confolation grant you to be like-minded one towards another, according to Christ Jesus; that ye may with one mind, and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of Now I fay, that Jefus God. Christ was a minister of the circumcifion, for the truth of God, to confirm the promifes made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and fing unto thy Name. And again he faith, Rejoice, ye Gentiles, with his people: And again, Praise the Lord, all ye Gentiles, and laud him, all ye people: And again Esaias saith, There shall be a root of Jeffe, and he that shall rise to reign over the Gentiles, in him shall the Gentiles truft.

# The Third Sunday in ADVENT.

truft. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Let

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The Goffel. S. LUKE 21. 25. ND there shall be figns in the fun, and in the moon, and in the flars; and upon the earth distress of nations, with perplexity; the fea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig-tree, and all the trees; when they now shoot forth, ye fee and know of your own felves, that fummer is now nigh at hand. So likewise ye, when ye fee thefe things come to pass, know ye, that the kingdom of God is nigh at hand. Verily I fay unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away; but my words shall not pass away.

> The Third Sunday in Advent. The Collect.

Lord Jefu Christ, who at thy first coming didst fend thy messenger to prepare thy way before thee; Grant that the Ministers and Stewards of thy mysteries may likewife fo prepare and make ready thy way, by turning the hearts of the disobedient to the wildom of the just; that at thy fecond coming to judge the world, we may be found an acceptable people in thy fight, who livest and reignest with the Father and the Holy Spirit, ever, one God, world without end. Amen.

The Epiftle. I Cor. 4. 1.

ET a man fo account of us. as of the Ministers of Christ, and Stewards of the mysteries of Moreover, it is required in Stewards, that a man be found faithful. But with me it is a very fmallthing, that I should be judged of you, or of man's judgment: yea, I judge not mine own felf. For I know nothing by myfelf; yet am I not hereby justified: but he that judgeth me, is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

The Gospel. S. MATTH. 11. 2.

TOW when John had heard in the prison the works of Christ, he fent two of his disciples, and faid unto him, Art thou He that should come, or do we look for another? Jefus an-

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# The Fourth Sunday in ADVENT.

fwered and faid unto them, Go and shew John again those things which ye do hear and fee: The blind receive their fight; and the lame walk, the lepers are cleanfed, and the deaf hear, the dead are raifed up, and the poor have the Gospel preached to them: And bleffed is he whofoever thall not be offended in me. And as they departed, Jefus began to fay unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to fee? A man clothed in foft raiment? behold, they that wear foft clothing are in kings houses. what went ye out for to fee? A prophet? yea, I fay unto you, and more than a prophet: For this is he of whom it is written, Behold, I fend my messenger before thy face, which shall prepare thy way before thee.

The Fourth Sunday in Advent.

The Collect.

Lord, raife up (we pray thee) thy power and come among us, and with great might fuccourus; that whereas, through our fins and wickedness, we are fore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the saisfastion of thy Son our Lord; to whom with thee and the Holy Ghost be honour and glory, world without end. Amen.

The Epifle. PHIL. 4. 4.

REJOICE in the Lord alway, and again I fay, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and fupplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. S. John I. 19.

HIS is the record of John, when the Jews fent Priests and Levites from Jerusalem to alk him, Who art thou? And he confessed, and denied not; but confessed, I am not The Christ. And they asked him, What then? Art thou Elias? And he faith, I am not. Art thou that Prophet? And he answered, No. Then faid they unto him, Who art thou? that we may give an anfwer to them that fent us: What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as faid the prophet Esaias. And they which were fent, where of the Pharifees. And they asked him, and faid unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, faying, I baptize with water: but there standeth one among you, whom ye know not; he it is

who

## CHRISTMAS-DAY.

who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose. These things were done in Bethabara, beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birth-day of CHRIST, commonly called Christmas-day.

The Collect.

A LMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever, one God, world without end. Amen.

## The Epiftle. HEB. 1. 1.

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o D, who at fundry times, and in divers manners fpake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our fins, sat down on the right hand of the Majesty on

high; being made fo much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels faid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he faith, And let all the angels of God worship him. And of the angels he faith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he faith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom: Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish; but thou remaineft: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the fame, and thy years shall not fail.

# The Gospel. S. John 1. 1.

N the beginning was the Word, and the Word was with God, and the Word was God. The fame was in the beginning with God. All things were made by him; and without

him was not any thing made, that was made. In him was life; and the life was the light of men. And the light shineth in darknels, and the darknels comprehended it not. There was a man fent from God, whose name was John: The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was fent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the fons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.

St. Stephen's Day.

The Collect.

GRANT, O Lord, that in all our fufferings here upon earth, for the testimony of thy truth, we may stedsastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost, may learn to love

and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. Amen.

I Then shall follow the Collect of the Nativity, which shall be said continually unto New-year's Eve.

For the Epiftle. ACTS 7. 55. OTEPHEN being full of the Holy Ghoft, looked up fledfastly into heaven, and faw the glory of God, and Jefus standing on the right hand of God, and faid, Behold, I fee the heavens opened, and the Son of man ftanding on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and faying, Lord Jefus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this fin to their charge. And when he had faid this, he fell afleep.

The Gospel. S. MATTH. 23. 34.

BEHOLD, I fend unto you prophets, and wife-men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in

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your fynagogues, and perfecute them from city to city; that upon you may come all the righteous blood fhed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, fon of Barachias, whom ye flew between the temple, and the altar. Verily I fay unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are fent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall fay, Blessed is he that cometh in the Name of the Lord.

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St. John the Evangelist's Day.
The Collect.

feech thee to cast thy bright beams of light upon thy Church; that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. Amen.

The Epiftle. 1 S. JOHN 1. 1.

THAT which was from the beginning, which we have heard, which we have feen with our eyes, which we have looked

upon, and our hands have handled of the word of life; (for the life was manifested, and we have feen it, and bear witness, and thew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have feen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we fay that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jefus Christ his Son cleanseth us from all fin. If we fay that we have no fin, we deceive ourfelves, and the truth is not in us. If we confess our fins, he is faithful and just to forgive us our fins, and to cleanfe us from all unrighteoufness. If we say that we have not finned, we make him a liar, and his Word is not in us.

The Gofpel. S. John 21. 19.

JESUS faid unto Peter, Follow me. Then Peter turning about, feeth the disciple whom Jesus loved, following, which also leaned on his breast at supper, and said, Lord, which is he that

# The INNOCENTS Day.

that betrayeth thee? Peter feeing him, faith to Jefus, Lord, and what shall this man do? lefus faith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this faying abroad among the brethren, That that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true. And there are also many other things which Jefus did, the which if they should be written every one, I suppose, that even the world itself could not contain the books that should be written.

The Innocents Day.
The Collect.

Almighty God, who out of the mouths of babes and fucklings hast ordained strength, and madest Infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name, through Jesus Christ our Lord. Amen.

For the Epifile. REV. 14. 1.

I Looked, and lo, a Lamb flood on the mount Sion, and with him an hundred forty and four thousand, having his

Father's Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they fung as it were a new fong before the throne, and before the four beafts, and the elders; and no man could learn that fong, but the hundred and forty and four thousand which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: thefe are they which follow the Lamb whitherfoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Gofpel. S. MATTH. 2. 13.

THE angel of the Lord appeareth to Joseph in a dream, faying, Arife, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will feek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was fpoken of the Lord by the prophet, faying, Out of Egypt have I called my Son. Then Herod, when he faw that

# The Sunday after CHRISTMAS-DAY.

he was mocked of the wife-men, was exceeding wroth; and fent forth, and flew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wife-men. Then was fulfilled that which was spoken by Jeremy the prophet, faying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

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The Sunday after Christmas-Day.
The Collect.

A LMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the fame our Lord Jefus Christ, who liveth and reigneth with thee and the same Spirit, ever, one God, world without end. Amen.

The Epiftle. GAL. 4. 1.

long as he is a child, differeth nothing from a fervant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God fent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gofpel. S. MATTH. 1. 18.

HE birth of Jesus Christ was on this wife: When as his mother Mary was espouled; to Joseph, (before they cametogether) she was found with child of the Holy Ghoft. Then Joseph her hulband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, faying, Joseph, thousan of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghost: And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall fave his people from their fins. (Now all this was done, that it might be fulfilled which was fpoken of the Lord by the prophet, faying, Behold, a Virgin stall be withchild, and shall bring

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# The CIRCUMCISION of Christ.

forth a Son, and they shall call his name Emmanuel, which, being interpreted, is, God withus.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her first-born Son; and he called his Name JESUS.

The Circumcifion of Christ.

The Collect.

A LMIGHTY God, who madeft thy bleffed Son to be circumcifed, and obedient to the law for man; Grant us the true circumcifion of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lufts, we may in all things obey thy bleffed will, through the fame thy Son Jefus Chrift our Lord. Amen.

The Epistle. Rom. 4. 8.

LESSED is the man to whom the Lord will not impute fin. Cometh this bleffedness then upon the circumcision only, or upon the uncircumcifion also? For we fay, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcifion, or in uncircumcifion? not in circumcifion, but in uncircumcifion. And he received the fign of circumcifion, a feal of the righteoufness of the faith, which he had yet being uncircumcifed; that he might be the

father of all them that believe, though they be not circumcifed: that righteousness might be imputed unto them also; and the father of circumcifion to them who are not of the circumcifion only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcifed. For the promife that he should be the heir of the world, was not to Abraham. or to his feed, through the law, but through the righteoufness of faith. For if they which are of the law be heirs, faith is made void, and the promife made of none effect.

The Gofpel. S. LUKE 2. 15.

ND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and fee this thing which is come to pass, which the Lord hath made known unto us. And they came with hafte, and found Mary and Joseph, and the babe lying in a manger. And when they had feen it, they made known abroad the faying which was told them concerning this child. And all they that heard it, wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praifing God for all the things that they had heard and feen, as it

## The EPIPHANY.

was told unto them. And when eight days were accomplished for the circumcifing of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

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The same Collect, Epistle, and Gospel . shall serve for every day after unto the Epiphany.

The EPIPHANY, or the Manifestation of Christ to the Gentiles. The Gollect.

God, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jefus Christ our Lord. Amen.

The Epiftle. EPHES. 3. 1.

FOR this cause, I Paul, the you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ;) which in other ages was not made known unto the fons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the fame body, and par-

takers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all faints, is this grace given, that I should preach among the Gentiles the unfearchable riches of Christ; and to make all men fee what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God. according to the eternal purpose which he purposed in Christ Jefus our Lord: In whom we have boldness and access with confidence by the faith of him.

The Gofpel. S. MATTH. 2. 1.

THEN Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wife-men from the east to Jerusalem, faying, Where is he that is born King of the Jews? for we have feen his ftar in the east, and are come to worship him. When Herod the King had heard thefe things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priefts and scribes of the people together, he demanded of them, where Christ should be born.

# The First Sunday after the EPIPHANY.

And they faid unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou, Bethlehem in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people . Then Herod, when he Ifrael. had privily called the wife-men, enquired of them diligently what time the star appeared. And he fent them to Bethlehem, and faid, Go, and fearch diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they faw in the east, went before them, till it came and flood overwhere the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him. And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

The First Sunday after the Epiphany.

The Collect.

Lord, we befeech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. Amen.

The Epistle. Rom. 12. 1.

Befeech you therefore, brethren, by the mercies of God, that ye present your bodies a living facrifice, holy, acceptable unto God, which is your reasonable service. be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I fay, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think foberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the fame office; so we, being many, are one body in Christ, and every one members one of another. Wilstod w , show will a

The Gospel. S. LUKE 2. 41.

Jow his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up to Jerusalem, aster the custom of the feast. And when they had fulfilled the days,

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# The Second Sunday after the EPIPHANY.

as they returned, the child Jefus tarried behind in Jerufalem, and Joseph and his mother knew not of it. But they fuppoling him to have been in the company, went a day's journey, and they fought him among their kinsfolkand acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, fitting in the midft of the doctors, both hearing them, and alking them questions. And all that heard him were aftonished at his understanding and answers. And when they saw. him, they were amazed: and his mother faid unto him, Son, why hast thou thus dealt with us? behold, thy father and I have fought thee forrowing. And he faid unto them, How is it that ye fought me? wift ye not that I must be about my Father's bulinefs? And they understood not the faying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and men.

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The Second Sunday after the Epiphany.

The Collett.

A LMIGHTY and everlafting God, who doft govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. Amen.

The Epifle. Rom. 12. 6.

TAVING then gifts, differing according to the grace that is given to us, whether prophecy, let us prophely according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without diffimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not flothful in bufiness; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of faints; given to hospitality. Bless them which perfecute you; blefs, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the fame mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel. S. John 2. 1.

A ND the third day there was a marriage in Cana of Galilee, and the mother of Jesus

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## The Third Sunday after the EPIPHANY.

was there. And both Jefus was called and his disciples to the marriage. And when they wanted wine, the mother of Jesus faith unto him, They have no wine. Jefus faith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother faith unto the fervants, Whatfoever he faith unto you, do it. And there were fet there fix water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jefus faith unto them, Fill the waterpots with water. And they filled them up to the brim. And he faith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tafted the water that was made wine, and knew not whence it was, (but the fervants which drew the water knew; ) the governor of the feast called the bridegroom, and faith unto him, Every man at the beginning doth fet forth good wine, and when men have well drunk, then that which is worfe: but thou haft kept the good wine until now. This beginning of miracles did Jefus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

The Third Sunday after the Epiphany.
The Collect.

A LMIGHTY and everlafting God, mercifully look upon our infirmities; and in all our dangers and necessities, stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. Amen.

The Epifle. Rom. 12. 16.

Enot wife in your own conceits. Recompense to no manevil for evil. Provide things honest in the fight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, faith the Lord. Therefore, if thine enemy hunger, feed him; if he thirft, give him drink: for in fo doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Goffel. S. MATTH. 8. 1.

7 HEN he was come down from the mountain, great multitudes followed him. And behold, there came a leperand worthipped him, faying, Lord, if thouwilt, thou canft make me clean. And Jesus put forth his hand, and touched him, faying, I will, Be thou clean. And immediately his leproly was cleanfed. And Jefus faith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion,

## The Fourth Sunday after the EPIPHANY.

centurion, befeeching him, and faying, Lord, my fervant lieth at home fick of the palfy, grievoully tormented. And Jesusfaith unto him, I will come and heal him. The centurion answered and faid, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and myfervant shall be healed. For I am a man under authority, having foldiers under me: and I fay unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my fervant, Do this, and he doeth it. When Jesus heard it, he marvelled, and faid to them that followed, Verily I fay unto you, I have not found so great faith, no not in Ifrael. And I fay unto you, that many shall come from the east and weft, and shall fit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darknefs: there shall be weeping and gnashing of teeth. And Jefus faid unto the centurion, Go thy way, and as thou haft believed, fo be it done unto thee. And his fervant was healed in the felf-same hour.

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The Fourth Sunday after the Epiphany.

The Collett.

God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our

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nature we cannot always fland upright; Grant to us such strength and protestion, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. Amen.

The Epifle. Rom. 13. 1.

ET every foul be fubject unto the higher powers; for there is no power but of God: the powers that be, are ordained of God. Whofoever therefore relifteth the power, refisteth the ordinance of God: and they that refift, fhall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minifter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the fword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also; for they are God's ministers; attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. restly of he bollers

## The Fifth Sunday after the EPIPHANY.

The Gofpel. S. MATTH. 8. 23.

ND when he was entered into a ship, his disciples tollowed him. And behold, there arole a great tempest in the sea, infomuch that the thip was covered with the waves: but he was afleep. And his disciples came to him, and awoke him, faying, Lord, fave us, we perish. And he faith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the fea, and there was a great calm. But the men marvelled, faying, What manner of man is this, that even the winds and the fea obey him! And when he was come to the other fide into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, fo that no man might pass by that way. And behold, they cried out, faying, What have we to do with thee, Jesus thou Son of God? Art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils befought him, faying, If thou cast us out, suffer us to go away into the herd of fwine. And he faid unto them, Go. And when they were come out, they went into the herd of fwine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And

they that kept them, fled, and went their ways into the city, and told every thing, and what was befallen to the poffeffed of the devils. And behold, the whole city came out to meet Jefus: and when they faw him, they befought him that he would depart out of their coafts.

The Fifth Sunday after the Epiphany.
The Gollett.

Lord, we befeech thee to keep thy Church and houshold continually in thy true religion; that they, who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. Amen.

The Epifle. Col. 3. 12.

UT on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meeknels, long-fuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all thefe things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wifdom, teaching and admonishing one another in pfalms, and hymns, and spiritual fongs, fing-

## The Sixth Sunday after the EPIPHANY.

ing with grace in your hearts to the Lord. And whatfoever ye do in word or deed, do all in the name of the Lord Jefus, giving thanks to God and the Father by him.

The Goffel. S. MATTH. 13. 24.

THE kingdom of heaven is likened unto a man which fowed good feed in his field. But while men flept, his enemy came and fowed tares among the wheat, and went his way. But when the blade was fprung up, and brought forth fruit, then appeared the tares alfo. So the fervants of the housholder came, and faid unto him, Sir, didft not thou fow good feed in thy field? from whence then hath it tares? He faid unto them, An enemy hath done this. The fervants faid unto him, Wilt thou then that we go and gather them up? But he faid, Nay; lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will fay to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

The Sixth Sunday after the Epiphuny.

The Collect.

God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of

God, and heirs of eternal life; Grant us, we befeech thee, that having this hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever, one God, world without end. Amen.

The Epifle. 1 S. JOHN 3. 1.

EHOLD, what manner of love the Father hath beflowed upon us, that we flould be called the fons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the fons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whofoever committeth fin, transgresseth also the law; for in is the transgression of the law. And ye know that he was manifested to take away our fins; and in him is no fin. Whofoever abideth in him, finneth not: whosoever finneth, hath not feen him, neither known him. Little children, let no man deceive you: he. that doeth righteoufness is righteous, even as he is righteous. He that committeth in is of

## SEPTUAGESIMA Sunday.

the devil; for the devil finneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The Gofpel. S. MATTH. 24. 23.

THEN if any man shall fay unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall fhew great figns and wonders; infomuch that (if it were poffible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall fay unto you, Behold, he is in the defert; go not forth: behold, he is in the fecret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; fo shall also the coming of the Son of man be. For wherefoever the carcafe is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the fun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the fign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall fee the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great found of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuagelima, or the third Sunday before Lent.

The Collect.

Lord, we befeech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever, one God, world without end. Amen.

The Epifle. 1 Cor. 9. 24.

NOW ye not, that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the maftery, is temperate in all things: nowthey do it to obtain a corruptible crown, but we an incorruptible. I therefore fo run, not as uncertainly; fo fight I, not as one that beateth the air: but I keepundermy body, and bring it into subjection, left that by any means when I have preached to others, I myself should be a cast-away.

The Gospel. S. MATTH. 20. 1.

THE kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard.

And

## SEXAGESIMA Sunday.

And when he had agreed with the labourers for a peny a day, he fent them into his vineyard. And he went out about the third hour, and faw others standing idle in the market-place, and faid unto them, Go ye also into the vineyard, and whatfoever is right I will give you. And they went their way. Again he went out about the fixth and ninth hour, and did likewife. And about the eleventh hour he went out, and found others standing idle, and faith unto them, Why fland ye here all the day idle? They fay unto him, Because no man hath hired us. He faith unto them, Go ye also into the vineyard, and whatfoever is right, that shall ye receive. So when even was come, the lord of the vineyard faith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a peny. But when the first came, they supposed that they should have received more; and they likewise received every man a peny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have born the burden and heat of the day. But he answered one of them, and faid, Friend, I do thee no wrong: didst not thou agree with me for a peny? Take that thine is, and go thy way, I will give unto this last even as unto thee: Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

The Sunday called Sexagefima, or the fecond Sunday before Lent. The Collect.

Lord God, who feeft that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. Amen.

The Epiftle. 2 Con. 11. 19.

I E fuffer fools gladly, feeing ye vourselves are wise. For ye fuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man fmite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, whereinfoever any is bold, (I speak foolishly) I am bold also. Are they Hebrews? fo am I: are they Ifraelites? fo am I: are they the feed of Abraham? fo am I; are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure,

## SEXAGESIMA Sunday.

measure, in prisons more frequent, in deaths oft. Of the lews five times received I forty stripes fave one; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own country-men, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in wearinels and painfulnels, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness: besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jefus Christ, which is bleffed for evermore, knoweth that I lie not.

The Gofpel. S. LUKE 8. 4.

HEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the sowls of the air devoured it. And some fell upon a rock, and as soon as it

was fprung up, it withered away, because it lacked moisture. And fome fell among thorns, and the thorns fprang up with it, and choked it. And other fell on good ground, and fprang up, and bare fruit an hundred-fold. And when he had faid these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he faid, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that feeing they might not fce, and hearing they might not understand. Now the parable is this: The feed is the word of God; those by the way-fide are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be faved. They on the rock are they, which, when they hear, receive the word with joy; and thefe have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

# QUINQUAGESIMA Sunday.

The Sunday called Quinquagefima, or the next Sunday before Lent.

The Collect.

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Lord, who hast taught us, that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues, without which whosoever liveth is counted dead before thee; Grant this for thine only Son Jesus Christ's sake. Amen.

The Epistle. 1 Cor. 13. 1.

HOUGH I fpeak with the tongues of men and of angels, and have not charity, I am become as founding brafs; or a tinkling cymbal. And though I have the gift of propliecy, and understand all mysteries, and all knowledge; and though I have all faith, for that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity fuffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itfelf unfeemly, feeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophely in part; but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we fee through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gofpel. S. LUKE 18. 31.

THEN Jefus took unto him the twelve, and faid unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death; and the third day he shall rife again. And they understood none of these things: and this faying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a cer-

tain blind man fat by the wayfide begging; and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jefus thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried fo much the more, Thou Son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him. And when he was come near, he alked him, faying, What wilt thou, that I should do unto thee? And he faid, Lord, that I may receive my fight. And Jesus said unto him, Receive thy fight; thy faith hath faved thee. And immediately he received his fight, and followed him, glorifying God: and all the people, when they faw it, gave praise unto God.

The First Day of Lent, commonly called Ash-Wednesday.

The Collect.

A LMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

I This Collett is to be read every day in Lent, after the Collett appointed for the day.

For the Epifle. JOEL 2. 12.

UR N ye even to me, faith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, flow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a bleffing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, fandify a fast, call a folemn assembly, gather the people, fandify the congregation, allemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them fay, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: Wherefore should they fay among the people, Where is their God?

The Gospel. S. MATTH. 6. 16.

HEN ye fast, be not as the hypocrites of a sad countenance: for they disfigure their

their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in fecret; and thy Father which feeth in fecret, shall reward thee openly. Lay not up for yourselves treafures upon earth, where the moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourfelves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. where your treature is, there will your heart be also.

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The First Sunday in Lent.

Lord, who for our fake didft fast forty days and forty nights; Give us grace to use such abstinence, that our slesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

The Epistle. 2 Cor. 6. 1.

ther with him, befeech you also, that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of falvation have I succoured thee: behold, now is the accepted time; behold, now is the day of falvation.) Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-fuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteoulness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as forrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet poffelling all things.

The Gofpel. S. MATTH. 4. 1.

THEN was Jesus led up of the Spirit into the wildernets, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall

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## The Second Sunday in LENT.

not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and fetteth him on a pinnacle of the temple, and faith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and faith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then faith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and miniftered unto him.

The Second Sunday in Lent.
The Collect.

A LMIGHTY God, who feeft that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which

may affault and hurt the foul, through Jesus Christ our Lord.

Amen.

The Epifle. I THESS. 4. 1.

JE befeech you, brethren, and exhort you by the Lord Jefus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jefus. For this is the will of God, even your fanctification, that ye should abstain from fornication; that every one of you should know how to poffess his vessel in fanctification and honour; not in the luft of concupiscence, even as the Gentiles, which know not God: that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all fuch, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

The Gofpel. S. MATTH. 15. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed

## The Third Sunday in LENT.

vexed with a devil. But he answered her not a word. And his disciples came, and besought him, faying, Send her away; for the crieth after us. But he anfwered and faid, I am not fent, but unto the loft sheep of the house of Israel. Then came she, and worshipped him, saying, Lord, help me. But he answered and faid, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then lefus answered and faid unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

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The Third Sunday in Lent.
The Collect.

E beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty to be our desence against all our enemies, through Jesus Christ our Lord. Amen.

The Epiftle. EPHES. 5. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once

named amongst you, as becometh faints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not yetherefore partakers with them; for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth,) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done of them in fecret. But all things that are reproved, are made manifest by the light; for whatfoever doth make manifest, is light. Wherefore he faith, Awake, thou that fleepest, and arise from the dead, and Christ shall give thee light.

The Gofpel. S. Luke 11. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But F 2 fome

#### The Fourth Sunday in LENT.

fome of them faid, He casteth out devils through Beelzebub, the chief of the devils. And others tempting him, fought of him a fign from heaven. But he knowing their thoughts, faid unto them, Every kingdom divided against itself, is brought to defolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your fons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a flrong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, feeking reft; and finding none, he faith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him feven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the

first. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God, and keep it.

The Fourth Sunday in Lent.
The Gollett.

RANT, we befeech thee, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. Amen.

The Epifle. GAL. 4. 21.

ELL me, ye that defire to be under the law, do ye not hear the law? For it is written, that Abraham had two fons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerufalem which now is, and is in bondage with her children. But Jerusalem which is above, is free; which is the mother of us all. For it is written, Rcjoice,

# The Fifth Sunday in LENT.

joice, thou barren that bearest not; break forth and cry, thou that travailest not: for the defolate hath many more children than she which hath an husband. Now we, brethren, as Ifaac was, are the children of promise. But as then, he that was born after the flesh, perfecuted him that was born after the Spirit; even so it is now. Nevertheless, what faith the Scripture? Cast out the bondwoman and her fon; for the fon of the bond-woman shall not be heir with the fon of the free-woman. So then, brethren, we are not children of the bondwoman, but of the free.

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The Gofpel. S. John 6. 1.

ESUS went over the fea of Galilee, which is the sea of And a great multi-Tiberias. rude followed him, because they faw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he fat with his disciples. And the Pallover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and faw a great company come unto him, he faith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himfelf knew what he would do.) Philip answered him, Two hundred peny-worth of bread is not fufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, faith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among fo many? And Jefus faid, Make the men fit down. Now there was much grass in the place. So the men fat down in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were fet down, and likewise of the fishes as much as they would. When they were filled, he faid unto his disciples, Gather up the fragments that remain, that nothing be loft. Therefore they gathered them together, and filled twelve balkets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had feen the miracle that Jelus did, faid, This is of a truth that Prophet that should come into the world.

The Fifth Sunday in Lent.
The Collect.

ty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. Amen.

The Epiftle. HEB. 9. 11.

CHRIST being come an high Priest of good things to come, by a greater and more F 3 persect

perfect tabernacle, not made with hands; that is to fay, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the afhes of an heifer sprinkling the unclean, fandifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Gofpel. S. John 8. 46.

TESUS faid, Which of you convinceth me of fin? and if I fay the truth, why do ye not believe me? He that is of God, heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and faid unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jefus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that feeketh and judgeth. Verily, verily I fay unto you, If

a man keep my faying, he shall never see death. Then said the Jews unto him, Now we know that thou haft a devil: Abraham is dead, and the Prophets; and thou fayest, If a man keep my faying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the Prophets are dead: whom makest thou thyself? Jefus answered, If I honour myfelf, my honour is nothing; it is my Father that honoureth me, of whom ye fay, that he is your God: yet ye have not known him; but I know him: and if I should fay, I know him not, I should be a liar like unto you; but I know him, and keep his faying. Your father Abraham rejoiced to fee my day; and he faw it, and was glad. Then faid the lews unto him, Thou art not yet fifty years old, and haft thou seen Abraham? Jesus said unto them, Verily, verily I fay unto you, Before Abraham was, 1 am. Then took they up flones to cast at him: but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

A LMIGHTY and everlafting God, who of thy tender love towards mankind, hast fent thy Son our Saviour Jefus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humi-

## The Sunday next before EASTER.

lity; Mercifullygrant, that we may both followt he example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. Amen.

The Epifle. PHIL. 2. 5.

ET this mind be in you, which was also in Christ Jelus: who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a fervant, and was made in the likeness of men; and being found in fashion as a man, he humbled himfelf, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confels that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. S. MATTH. 27. 1.

HEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, which had betrayed him, when he saw that he was

condemned, repented himfelf; and brought again the thirty pieces of filver to the chief priefts and elders, faying, I have finned, in that I have betrayed the innocent blood. And they faid, What is that to us? fee thou to that. And he cast down the pieces of filver in the temple, and departed, and went and hanged himself. And the chief priests took the filver pieces, and faid, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, faying, And they took the thirty pieces of filver, the price of him that was valued, whom they of the children of Ifrael did value, and gave them for the potters field, as the Lord appointed me.) And Jesus stood before the governor; and the governor asked him, faying, Art thou the King of the Jews? And Jesus said unto him, Thou fayest. And when he was accused of the chief priests and elders, he answered nothing. Then faid Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, infomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prifoner,

# The Sunday next before EASTER.

foner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate faid unto them, Whom will ye that I release unto you? Barabbas, or Jefus, which is called Christ? for he knewthatfor envy they had delivered him. When he was fet down on the judgment-feat, his wife fent unto him, faying, Have thou nothing to do with that just man: for I have fuffered many things this day in a dream because of him. But the chief priests and elders perfuaded the multitude, that they should ask Barabbas, and destroy Jefus. The governor answered and faid unto them, Whether of the twain will ye that I release unto you? They faid, Barabbas. Pilate faith unto them, What shall I do then with Jesus which is called Christ? They all fay unto him, Let him be crucified. And the governor faid, Why, what evil hath he done? But they cried out the more, faying, Let him be crucified. When Pilate faw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, faying, I am innocent of the blood of this just person: fee ye to it. Then answered all the people, and faid, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the foldiers of

the governor took Jesus into the common hall, and gathered unto him the whole band of foldiers. And they, stripped him, and put on him a scarlet robe. when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, faying, Hail, King of the Jews. And they spit upon him, and took the reed, and fmote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to fay, A place of a scull, they gave him vinegar to drink mingled with gall; and when he had tafted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And fitting down, they watched him there; and fet up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by, reviled him,

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wagging their heads, and faying, Thou that destroyest the temple, and buildest it in three days, fave thyself: if thou be the Son of God, come down from the crofs. Likewise also the chief priefts mocking him, with the scribes and elders, faid, He faved others, himself he cannot fave: if he be the King of Ifrael, let him now come down from the cross, and we will believe him. He trusted in God: let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves alfo, which were crucified with him, cast the same in his teeth. Now from the fixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, faying, Eli, Eli, lama Sabachthani? that is to say, My God, my God, why haft thou forfaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to fave him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain, from the top to the bottom; and the earth did quake; and the rocks rent; and the graves were opened; and many bodies of faints which flept,

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arole, and came out of the graves after his refurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, faw the earthquake, and those things that were done, they feared greatly, faying, Truly this was the Son of God.

Monday before Easter.

For the Epifile. ISAIAH 63. 1.

V HO is this, that cometh from Edom, with dyed garments from Bozrah? this, that is glorious in his apparel, travelling in the greatness of his strength? I, that speak in righteousnels, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wipefat? I have trodden the winepress alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood thall be fprinkled upon my garments, and I will stain all my raiment. the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought falvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the

earth. I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Ifrael, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he faid, Surely they are my people, children that will not lie: fo he was their Saviour. In all their affliction he was afflided, and the angel of his prefence faved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them. he remembered the days of old, Mofes and his people, faying, Where is he that brought them up out of the fea with the shepherd of his flock? Where is he that put his Holy Spirit within him? That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himfelf an everlasting Name? That led them through the deep as an horse in the wilderness; that they should not stumble? as a beaft goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyfelf a glorious Name. Look down from heaven, and behold from

the habitation of thy holiness, and of thy glory: Where is thy zeal, and thy strength, the founding of thy bowels, and of thy mercies towards me? Are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Ifrael acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways? and hardened our heart from thy fear? Return, for thy fervants fake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy fandua. ry. We are thine: thou never barest rule over them; they were not called by thy Name.

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The Gospel. S. MARK 14. 1.

FTER two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes fought how they might take him by craft, and put him to death: But they faid, Not on the feastday, left there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he fat at meat, there came a woman having an alabafter box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were fome that had indignation within themselves, and said, Why was this

this waste of the ointment made? for it might have been fold for more than three hundred pence, and have been given to the poor: And they murmured against her. And Jesus said, Let her alone; why trouble ye her? the hath wrought a good work on me. For ye have the poor with you always, and whenfoever ye will, ye may do them good: but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promifed to give him money: And he lought how he might conveniently betray him. And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest cat the Passover? And he sendeth forth two of his disciples, and faith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him: And wherefoever he thall go in, fay ye to the goodman of the house, The Master aith, Where is the guest-chamber, where I shall eat the Pass-

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over with my disciples? And he will shew you a large upperroom furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had faid unto them: and they made ready the Paffover. And in the evening he cometh And as they with the twelve. fat, and did eat, Jesus said, Verily I fay unto you, One of you which eateth with me, shall betray me. And they began to be forrowful, and to fay unto him one by one, Isit I? And another faid, Is it I? And he answered and faid unto them, It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but we to that man by whom the Son of man is betrayed! good were it for that man if he had never been born! And as they did eat, Jesus took bread, and bleffed, and brake it, and gave to them, and faid, Take, eat: This is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he faid unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had fung an Hymn, they went out into the mount of Olives. And Jefus faid unto them, All ye shall be of-

fended because of me, this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am rifen, I will go before you into Galilee. But Peter faid unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I fay unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wife. Likewife also said they all. And they came to a place which was named Gethsemane: and he faith to his disciples, Sit ye here, while I shall pray. And hetaketh with him Peter and James and John, and began to be fore amazed, and to be very heavy; and faith unto them, My foul is exceeding forrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible, the hour might pass from him. And he said, Abba, Father, all things are poffible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh, and findeth them fleeping, and faith unto Peter, Simon, fleepest thou? couldest not thou watch one hour? Watch ye and pray, left ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and

fpake the fame words. And when he returned, he found them afleep again; for their eyes were heavy: neither wift they what to answer him. And he cometh the third time, and faith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of finners. Rife up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with fwords and staves, from the chief priefts, and the scribes, and the elders. And he that betrayed him, had given them a token, faying, Whomfoever I shall kifs, that fame is he; take him, and lead him away fafely. And as foon as he was come, he goeth straightway to him, and faith, Master, master; and kissed him. And they laid their hands on him, and took him. one of them that flood by, drew a fword, and fmote a fervant of the high prieft, and cut of his ear. And Jesus answered, and faid unto them, Are ye come out, as against a thief, with fwords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures mult be fulfilled. And they all forfook him, and fled. And there followed him a certain young man, having a linen cloth call about his naked body; and the young

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# Tuesday before EASTER.

young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led lefus away to the high prieft: and with him were affembled all the chief priefts, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests, and all the council fought for witness against Jesus, to put him to death; and found none. For many bare falle witness against him, but their witness agreed not together. And there arose certain, and bare false witnels against him, faying, We heard him fay, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither fo did their witness agree together. And the high priest stood up in the midst, and asked Jesus, faying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and faid unto him, Art thou The Christ the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man fitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and faith, What need we any further witnelles?

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ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to fay unto him, Prophefy: and the fervants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high prieft; and when the faw Peter warming himfelf, fhe looked upon him, and faid, And thou also wast with Jesus of Nazareth. But he denied, faying, I know not, neither understand I what thou fayest. And he went out into the porch; and the cock crew. And a maid faw him again, and began to fay to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to fwear, faying, I know not this man of whom ye fpeak. And the fecond time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle. ISAIAH 50. 5.

HE Lord God hath opened mine ear, and I was

# Tuesday before EASTER.

not rebellious, neither turned away back. I gave my back to the fmiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded; therefore have I fet my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us fland together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment; the moth shall eat them Who is among you that feareth the Lord, that obeyeth the voice of his fervant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and flay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in forrow.

The Gospel. S. MARK 15. 1.

A ND straightway in the morning, the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate

asked him, Art thou the King of the Jews? And he answering, faid unto him, Thou fayest it. And the chief priefts accused him of many things: but he anfwered nothing. And Pilate asked him again, saying, Anfwerest thou nothing? behold, how many things they witness against thee. But Jesus yet anfwered nothing; fo that Pilate marvelled. Now at that feaft he released unto them one prifoner, whomfoever they defired. And there was one named Barabbas, which lay bound with them that had made infurredion with him, who had committed murder in the infurrection. And the multitude, crying aloud, began to defire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? (for he knew that the chief priests had delivered him for envy.) But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I should do unto him whom ye call the King of the lews? And they cried out again, Crucify him. Then Pilate faid unto them, Why, what evil hath he done? And they cried out the more exceedingly; Crucify him. And fo Pilate, willing to content the people, released Barabbas unto them; and delivered Jelus,

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# Tuesday before EASTER.

Jesus, when he had scourged him, to be crucified. And the foldiers led him away into the hall called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head; and began to falute him, Hail, King of the Jews. And they fmote him on the head with a reed, and did fpit upon him, and bowing their knees, worthipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who paffed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which faith, And

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he was numbered with the transgreffors. And they that paffed by railed on him, wagging their heads, and faying, Ah, thou that destroyest the temple, and buildest in three days, fave thyfelf, and come down from the cross. Likewise also the chief priefts mocking, faid among themselves, with the scribes, He faved others; himself he cannot fave. Let Christ the King of Ifrael descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the fixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jefus cried with a loud voice, faying, Eloi, Eloi, lama fabachthani? which is, being interpreted, My God, my God, why haft thou forfaken me? And some of them that stood by, when they heard it, faid, Behold, he calleth Elias. And one ran and filled a fpunge full of vinegar, and put it on a reed, and gave him to drink, faying, Let alone; let us see whether Elias will come to take him down. And Jefus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, faw that he fo cried out and gave up the ghost, he said, Truly this man was the Son of God.

# Wednesday before EASTER.

Wednesday before Easter.

The Epistle. HEB. 9. 16.

THERE a testament is, there must also of neceifity be the death of the testator: for a testament is of force after men are dead; otherwife it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood: for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water and fcarlet wool and hyffop, and sprinkled both the book and all the people, faying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore neceffary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves, with better facrifices than thefe. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of

others; for then must he often have suffered since the foundation of the world: but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation.

The Gofpel. S. LUKE 22, 1.

TOW the feast of unleavened breaddrew nigh, which is called the Paffover. And the chief priefts and scribes fought how they might kill him; for they feared the people. Then entered Satan into Judas furnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priefts and captains how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and fought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the Paffover must be killed. And he fent Peter and John, faying, Go and prepare us the Paffover, that we may eat. And they faid unto him, Where wilt thou that we prepare? And he faid unto them, Behold, when ye are entered into the city, there shall a

# Wednesday before EASTER.

man meet you bearing a pitcher of water; follow him into the house where he entereth in: And ye shall fay unto the goodman of the house, The Master faith unto thee, Where is the guest-chamber, where I shall eat the Paffover with my disciples? And he shall shew you a large upper-room furnished; there make ready. And they went, and found as he had faid unto them: and they made ready the Paffover. And when the hour was come, he fat down, and the twelve Apostles with him. And he faid unto them, With defire I have defired to eat this Passover with you before I fuffer: for I fay unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and faid, Takethis, and divide it among yourfelves. For I fay unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, faying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, faying, This cup is the new tellament in my blood, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth as it was determined; but wo unto that man by whom he is betrayed. And they began to en-

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quire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he faid unto them. The kings of the Gentiles exercife lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth ferve. For whether is greater, he that fitteth at meat, or he that ferveth? is not he that fitteth at meat? but I am among you as he that ferveth. Ye are they which have continued with me in my temptations: and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and fit on thrones, judging the twelve tribes of Ifrael. And the Lord faid, Simon, Simon, behold, Satan hath defired to have you, that he may lift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he faid unto him, Lord, I am ready to go with thee, both into prison, and to death. And he faid, I tell thee, Peter, the cock shall not crowthis day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I fent you without purfe and scrip and shoes, lacked ye

# Wednesday before EASTER.

any thing? And they faid, Nothing. Then faid he unto them, But now, he that hath a purfe, let him take it, and likewise his fcrip: and he that hath no fword, let him fell his garment, and buy one. For I fay unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they faid, Lord, behold, here are two fwords. And he faid unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he faid unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, faying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earneftly; and his fweat was as it were great drops of blood falling down to the ground. And when he role up from prayer, and was come to his disciples, he found them fleeping for forrow, and faid unto them, Why fleep ye? rife and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kifs? When they who were about him, faw what would follow, they faid unto him, Lord, shall we smite with the fword? And one of them smote a servant of the high priest's, and cut off his right ear. And Jefus answered and faid, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus faid unto the chief priefts, and captains of the temple, and the elders who were come to him, Be ye come out, as against a thief, with fwords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darknefs. Then took they him, and led him, and brought him into the high priest's house: and Peter followed afar off. when they had kindled a fire in the midst of the hall, and were fet down together, Peter fat down among them. But a certain maid beheld him, as he fat by the fire, and earneftly looked upon him, and faid, This man was also with him. And he denied him, faying, Woman, I know him not. And after a little while another faw him, and faid, Thou art also of them. And Peter faid, Man, end of a good work horse it I am

# Thursday before EASTER.

I am not. And about the space of one hour after, another confidently affirmed, faying, Of a truth this fellow also was with him; for he is a Galilean. And Peter faid, Man, I know not what thou fayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had faid unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus, mocked him, and smote him. And when they had blind-folded him, they struck him on the face, and asked him, faying, Prophefy, who is it that finote thee? And many other things blasphemoully spake they against him. And as foon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council, faying, Art thou The Christ? tell us. And he faid unto them, If I tell you, ye will not believe; and if I also ask you, ye will not anfwer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then faid they all, Art thou then the Son of God? And he faid unto them, Ye fay that I am. And they faid, What need we any further witness? for we ourselves have heard of his own mouth.

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Thursday before Easter.

The Epistie. 1 Cor. 11. 17.

N this that I declare unto you I praise you not, that ye come together not for the better, but for the worle. For first of all, when ye come together in the Church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they who are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper: for in eating, every one taketh before other his own supper; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and faid, Take, eat; this is my body which is broken for you: this do in remembrance of me. After the fame manner also he took the cup, when he had fupped, faying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in rememb ill and mile to brance

# Thursday before EASTER.

brance of me. For as often as ve eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, who foever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread; and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and fickly among you, and many fleep. For if we would judge ourselves, we should not be judged. Butwhen we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I fet in order when I come.

The Gofpel. S. LUKE 23. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We sound this fellow perverting the nation, and forbidding to give tribute to Cefar, saying, that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said,

Thou fayest it. Then faid Pilate to the chief priefts, and to the people, I find no fault in this man. And they were the more fierce, faying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he ask. ed whether the man were a Galilean. And as foon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at lerusalem at that time. And when Herod faw Jesus, he was exceeding glad; for he was defirous to fee him of a long feafon, because he had heard many things of him: and he hoped to have feen fome miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priefts and scribes stood and vehemently accused him. And Herod with his men of war fet him at nought, and mocked him, and arrayed him in a gorgeous robe, and fent him again to Pilate. And the fame day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, faid unto them, Ye have brought this man unto me, as one that perverteth the people; and behold, I having examined him before you, have found no fault in this man touching those things where-

# Thursday before EASTER.

of ye accuse him: No, nor yet Herod: for I fent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the Feaft.) And they cried out all at once, faying, Away with this man, and release unto us Barabbas: (who for a certain fedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to releafe Jesus, spake again to them. But they cried, faying, Crucify him, crucify him. And he faid unto them the third time, Why, what evil hath he done? I have found no cause of death in him; I will therefore chaftise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed. And Pilate gave fentence, that it should be as they required. And he released unto them him that for fedition and murder was cast into prison, whom they had defired; but he delivered elus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the crofs, that he might bear it after lesus. And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus turning unto them, faid, Daughters

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of Jerusalem, weep not for me, but weep for yourfelves, and for your children. For behold, the days are coming, in the which they shall fay, Blessed are the barren, and the wombs that never bare, and the paps which never gave fuck. Then shall they begin to fay to the mountains, Fall on us; and to the hills, Cover us. For if they do thele things in a green tree, what shall be done in the dry? And there were also two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left. Then faid Jelus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people flood beholding; and the rulers also with them derided him, faying, He faved others; let him fave himfelf, if he be Christ the chosen of God. And the foldiers also mocked him, coming to him, and offering him vinegar, and faying, If thou be the King of the Jews, fave thy-And a superscription allo was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE IEWS. And one of the malefactors, which were hanged, railed on him, faying, If thou be The Christ, fave thyself and us. But the other answering, rebuked

#### GOOD-FRIDAY.

rebuked him, faying, Doft not thou fear God, feeing thou art in the fame condemnation? And we indeed juftly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he faid unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I fay unto thee, To-day shalt thou be with me in Paradife. And it was about the fixth hour: and there was darkness over all the earth, until the ninth hour. And the fun was darkened, and the vail of the temple was rent in the midft. And when Jesus had cried with a loud voice, he faid, Father, into thy hands I commend my fpirit: and having faid thus, he gave up the ghoft. Now when the centurion faw what was done, he glorified God, faying, Certainly this was a righteous man. And all the people that came together to that fight, beholding the things that were done, fmote their breafts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

GOOD-FRIDAY.

The Collects.

A LMIGHTY God, we befeech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to fuffer death upon the crofs; who now liveth and reigneth with thee and the Holy Ghoft, ever, one God, world without end. Amen.

A LMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sandified; Receive our supplications and prayers, which we offer before thee, for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. Amen.

Merciful God, who haft made all men, and hateft nothing that thou haft made, nor wouldest the death of a finner, but rather that he should be converted, and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks; and take from them all ignorance, hardness of heart, and contempt of thy word; and fo fetch them home, bleffed Lord, to thy flock, that they may be faved among the remnant of the true Ifraelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

#### GOOD-FRIDAY.

The Epifle. HEB. 10. 1.

HElawhaving a shadow of good things to come, and not the very image of the things, can never with those facrifices which they offered year by year continually, make the comers thereunto perfedt: for then, would they not have ceased to be offered? because that the worshippers once purged, should have had no more conscience of fins. But in those facrifices there is a remembrance again made of fins every year. For it is not possible that the blood of bulls and of goats should take away fins. Wherefore, when he cometh into the world, he faith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burntofferings and facrifices for fin thou haft had no pleasure: Then faid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he faid, Sacrifice and offering, and burnt-offerings, and offering for fin thou wouldest not, neither hadst pleafure therein, which are offered by the law; Then faid he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are fandified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same facrifices, which

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can never take away fins. But this man, after he had offered one facrifice for fins, for ever fat down on the right hand of God; from henceforth expecting till his enemies be made his foot-stool. For by one offering he hath perfected for ever them that are fandified: whereof the Holy Ghost also is a witness to us: For after that he had faid before, This is the covenant that I will make with them after those days, faith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their fins and iniquities will I remember no more. Now where remission of these is, there is no more offering for fin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jefus, by a new and living way, which he hath confecrated for us through the vail, that is to fay, his flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full affurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us confider one another to provoke unto love and to good works; not forfaking the allembling of ourselves together, as the manner of fome is; but exhorting one another: and fo much the

#### GOOD-FRIDAY.

more, as ye fee the day approaching.

The Gospel. S. JOHN 19. 1.

ILATE therefore took Jefus, and fcourged him. And the foldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and faid, Hail, King of the Jews: And they smote him with their hands. Pilate therefore went forth again, and faith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thoms, and the purple robe. And Pilate faith unto them, Behold the Man. When the chief priests therefore and officers faw him, they cried out, faying, Crucify him, crucify him. Pilate faith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that faying, he was the more afraid; and went again into the Judgment-hall, and faith unto Jesus, Whence art thou? but Jesus gave him no answer. Then faith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from

above: therefore he that delivered me unto thee hath the greater fin. And from thenceforth Pilate fought to releafe him: but the Jews cried out, faying, If thou let this man go, thou art not Cefar's friend: whofoever maketh himself a King, speaketh against Cefar. When Pilate therefore heard that faying, he brought Jesus forth, and fat down in the Judgment-feat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Paffover, and about the fixth hour: and he faith unto the Jews, Behold your King. But they cried out, Away with him, away with him, crucify him. Pilate faith unto them, Shall I crucify your King? The chief priefts anfwered, We have no King but Cefar. Then delivered he him therefore unto them to be crucified: and they took Jefus, and led him away. And he bearing his cross, went forth into a place called The place of a scull, which is called in the Hebrew, Golgotha; where they crucified him, and two other with him, on either fide one, and Jesus in the midst. And Pilate wrote a title, and put it on the cros; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS: This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew,

#### EASTER-EVEN.

and Greek, and Latin. Then faid the chief priests of the lews to Pilate, Write not, The King of the Jews; but that he faid, I am the King of the lews. Pilate answered, What I have written, I have written. Then the foldiers, when they had crucified Jesus, took his garments, and made four parts; to every foldier a part; and also his coat: now the coat was without feam, woven from the top throughout. They faid therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which faith, They parted my raiment among them, and for my vesture they did cast lots. Thefe things therefore the fol-Now there stood by diers did. the cross of Jesus, his mother, and his mother's fifter, Mary the wife of Cleophas, and Mary Magdalene. When Jefus therefore faw his mother, and the disciple standing by whom he loved, he faith unto his mother, Woman, behold thy fon. Then faith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, faith, I thirst. Now there was let a vellel full of vinegar: and they filled a fpunge with vinegar, and put it upon hyffop, and put it to his mouth. When Jelus therefore had received the vine-

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gar, he faid, It is finished: And he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbathday was an high day,) befought Pilate that their legs might be broken, and that they might be taken away. Then came the foldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and faw that he was dead already, they brake not his legs. But one of the foldiers with a spear pierced his fide, and forthwith came there out blood and water. And he that faw it, bare record, and his record is true: and he knoweth that he faith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture faith, They shall look on him whom they pierced.

Easter-Even.

The Collect.

RANT, O Lord, that as we are baptized into the death of thy bleffed Son our Saviour Jefus Christ; so by continual mortifying our corrupt affections, we may be buried with him; and that through the grave and gate of death, we may pass to our joyful refurrection, for his merits who died, and was H buried,

buried, and rofe again for us, thy Son Jefus Christ our Lord.

The Epifle. 1 S. PET. 3. 17. T is better, if the will of God be fo, that ye fuffer for well-doing, than for evil-doing. For Christ also hath once suffered for fins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which fometime were disobedient, when once the long-fuffering of God waited in the days of Noah, while the Ark was a preparing; wherein few, that is, eight fouls, were faved by water. The like figure whereunto, even baptism, doth also now fave us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the refurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made fubject unto him.

The Gospel. S. MATTH. 27. 57.

WHEN the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had

hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, fitting over against the sepulchre. Now the next day, that followed the day of the preparation, the chief priests and Pharifees came together unto Pilate, faying, Sir, we remember that that deceiver faid, while he was yet alive, After three days I will rife again. Command therefore that the sepulchre be made sure until the third day; left his disciples come by night and steal him away, and fay unto the people, He is risen from the dead; so the last error shall be worse than the first. Pilate faid unto them, Ye have a watch; go your way, make it as fure as you can. So they went and made the fepulchre fure, fealing the stone, and fetting a watch.

#### EASTER-DAY.

I At Morning Prayer, instead of the Pfalm, [O come, let us fing, &c.] these Anthems shall be sung or said.

HRIST our Passover is facrificed for us: therefore let us keep the feast;

Not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of fincerity and truth. 1 Cor. 5. 7, 8.

C HRIST being raised from the dead, dieth no more: death hath no more dominion over him.

#### EASTER-DAY.

For in that he died, he died unto fin once: but in that he liveth, he liveth unto God.

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Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. Rom. 6, 9, 10, 11.

HRIST is risen from the dead: and become the first-fruits of them that slept.

For fince by man came death: by man came also the resurrection of the dead.

For as in Adam all die: even fo in Christ shall all be made alive. 1 Cor. 15. 20, 21, 22.

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answ. As it was in the beginning, is now, and ever shall be: world without end. Amen.

#### The Collect.

A LMIGHTY God, who through thine only-begotten Son Jefus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly befeech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever, one God, world without end. Amen.

The Epifle. Cor. 3. 1.

I Fye then be rifen with Christ, feek those things which are

above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleannels, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things fake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.

#### The Gospel. S. John 20. 1.

HE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the fepulchre, and feeth the stone taken away from the Then she runneth fepulchre. and cometh to Simon Peter, and to the other disciple whom Jesus loved, and faith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the fepulchre. So they ran both together; and the other disciple did out-run Peter, and came first to the sepulchre; and he flooping down, and looking in, faw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and

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#### Monday in EASTER-WEEK.

went into the fepulchre, and feeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Monday in Easter-week.

The Collect.

A LMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good essed, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever, one God, world without end. Amen.

For the Epifhe. Acrs 10. 34.

PETER opened his mouth, and faid, Of a truth I perceive that God is no respecter of persons; but in every nation, he that searcth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ;

(he is Lord of all:) that word, I fay, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: how God anointed Jefus of Nazareth with the Holy Ghoft, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they flew, and hanged on a tree: Him God raifed up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name, whofoever believeth in him, shall receive remission of sins.

The Gospel. S. Luke 24. 13.

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about three-score surlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden,

#### Tuesday in EASTER-WEEK.

holden, that they should not know him. And he faid unto them, What manner of communications are thefe that ye have one to another, as ye walk, and are fad? And one of them, whose name was Cleopas, anfwering, faid unto him, Art thou only a stranger in Jerusalem, and haft not known the things which are come to pass there in these days? And he faid unto them, What things? And they faid unto him, Concerning Jefus of Nazareth, which was a prophet mighty in deed and word, before God and all the people: and how the chief priests, and our rulers, delivered him to be condemned to death, and have crucified him. But we trufted that it had been he, which should have redeemed Ifrael: and befide all this, to-day is the third day fince thefe things were done. Yea, and certain women also of our company made us aftonished, which were early at the fepulchre; and when they found not his body, they came, faying, that they had also seen a vilion of angels, which faid that he was alive. And certain of them which were with us, went to the sepulchre, and found it even fo as the women had faid; but him they faw not. Then he faid unto them, O fools, and llow of heart to believe all that the prophets have fpoken! ought not Christ to have suffered thefe things, and to enter into his glory? And beginning

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ere len, at Moses, and all the prophets, he expounded unto them in all: the Scriptures the things concerning himfelf. And they drew nigh unto the village, whither they went: and he made as though he would have gone; further. But they constrained him, faying, Abide with us; for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and bleffed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their fight. And they faid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem; and found the eleven gathered together, and them that were with them, faying, The Lord is rifen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter-week.

The Collect.

A LMIGHTY God, who through thine only-begotten Son Jefus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly befeech thee, that as by thy special grace prevent-

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#### Tuesday in EASTER-WEEK.

ing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good essed, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever, one God; world without end. Amen.

For the Epiflle. Acrs 13. 26.

EN and brethren, chil-VI dren of the flock of Abraham, and who foever among you feareth God, to you is the word of this falvation fent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every fabbath-day, they have fulfilled them in condemning him. And though they found no caufe of death in him, yet defired they Pilate that he should be flain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a fepulchre. But God raifed him from the dead: and he was feen many days of them which came up with him from Galilee to Jerufalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the fame unto us their children, in that he hath raised up Jesus again; as it is also written in the fecond Pfalm, Thou art my Son, this day have I begotten thee. And as con-

cerning that he raifed him up from the dead, now no more to return to corruption, he faid on this wife, I will give you the fure mercies of David. Wherefore he faith also in another Pfalm, Thou shalt not suffer thine Holy One to fee corruption. For David, after he had ferved his own generation by the will of God, fell on fleep, and was laid unto his fathers, and faw corruption: But he whom God raifed again, faw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, left that come upon you, which is spoken of in the prophets, Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wife believe, though a man declare it unto you.

The Gofpel. S. LUKE 24. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my seet, that it is I myself: handle me, and see; for a spirit hath

## The First Sunday after EASTER.

hath not flesh and bones, as ye fee me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he faid unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he faid unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Pfalms concerning me. Then opened he their understanding, that they might understand the Scriptures; and faid unto them, Thus it is written, and thus it behoved Christ to fuffer, and to rife from the dead the third day: and that repentance and remission of fins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

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The First Sunday after Easter.
The Collect.

A LMIGHTY Father, who hast given thine only Son to die for our fins, and to rife again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord.

The Epiftle. 1 S. JOHN 5. 4.

VHATSOEVER is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoft: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given unto us eternal life; and this life is He that hath the in his Son. Son, hath life; and he that hath not the Son, hath not life.

The Gospel. S. John 20. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where

#### The Second Sunday after EASTER.

where the disciples were affembled for fear of the Jews, came Jesus and stood in the midst, and faith unto them, Peace be unto you. And when he had fo faid, he shewed unto them his hands and his fide. Then were the disciples glad, when they faw the Lord. Then faid Jesus to them again, Peace be unto you: as my Father hath fent me, even so send I you. And when he had faid this, he breathed on them, and faith unto them, Receive ye the Holy Ghost: Whose soever fins ye remit, they are remitted unto them; and whose soever fins ye retain, they are retained.

The Second Sunday after Easter.
The Collect.

A LMIGHTY God, who hast given thine only Son to be unto us both a facrifice for fin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen.

The Epiftle. 1 S. PET. 2. 19.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and fuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also fuffered for us, leaving us an example, that ye should follow his steps: who did no fin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he fuffered, he threatened not; but committed himself to him that judgeth righteously: who his own felf bare our fins in his own body on the tree, that we being dead to fin, should live unto righteoufness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the shepherd and bishop of your fouls.

The Gospel. S. John 10. 11.

ESUS faid, I am the good shepherd: the good shepherd giveth his life for the flieep: but he that is an hireling, and not the shepherd, whose own the fheep are not, feeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and fcattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my fheep, and am known of mine. As the Father knoweth me, even fo know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear

#### The Third Sunday after EASTER.

my voice; and there shall be one fold, and one shepherd.

The Third Sunday after Easter.

The Collect.

A LMIGHTY God, who shewest to them that be in error, the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

The Epiftle. 1 S. PET. 2. 11.

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EARLY beloved, I befeech you as strangers and pilgrims, abstain from fleshly lusts, which war against the foul; having your converfation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of vifitation. Submit yourselves to every ordinance of man for the Lord's lake: whether it be to the king, as supreme; or unto governors, as unto them that are fent by him for the punithment of evildoers, and for the praise of them that do well. For fo is the will of God, that with well-doing ye may put to filence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness; but as the fervants of God. Honour all men: Love the brotherhood; Fear God: Honour the king.

The Goffel. S. JOHN 16. 16.

ESUS faid to his disciples, A little while, and ye shall not fee me: and again, a little while, and ye shall see me; because I go to the Father. Then faid fome of his disciples among themselves, What is this that he faith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall fee me: and, Because I go to the Father? They faid therefore, What is this that he faith, A little while? we cannot tell what he faith. Now Jefus knew that they were defirous to ask him, and faid unto them, Do ye enquire among yourselves of that I faid, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily I fay unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be forrowful, but your forrow shall be turned into joy. A woman, when the is in travail, hath forrow, because her hour is come: but as foon as the is delivered of the child, the remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have forrow: but I will fee you again, and your heart shall rejoice, and your

#### The Fourth and Fifth Sundays after EASTER.

your joy no man taketh from you.

The Fourth Sunday after Easter.
The Collect.

Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. Amen.

The Epifle. S. JAMES 1. 17.

VERY goodgift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be fwift to hear, flow to speak, flow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness, and fuperfluity of naughtiness, and receive with meekness the engrafted Word, which is able to not Alispina fave your fouls.

The Gospel. S. John 16. 5.

JESUS said unto his disciples,
Now I go my way to him
that sent me, and none of you

asketh me, Whither goest thou? But because I have said these things unto you, forrow hath filled your heart. Nevertheless, I tell you the truth, It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will fend him unto you. And when he is come, he will reprove the world of fin, and of righteousness, and of judgment: Of fin, because they believe not on me; of righteoulnels, because I go to my Father, and ye fee me no more; of judgment, because the prince of this world is judged. I have yet many things to fay unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not fpeak of himself; but whatfoever he shall hear, that shall he fpeak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore faid I, that he shall take of mine, and shall shew it unto you.

The Fifth Sunday after Easter.
The Collect.

Lord, from whom all good things do come; Grant to us thy humble fervants, that by thy holy infpiration we may think those things that be good, and by thy merciful guiding may perform the

fame,

#### The ASCENSION-DAY.

fame, through our Lord Jesus Christ. Amen.

The Epiftle. S. JAMES 1. 22.

DE ye doers of the Word, and not hearers only, deceiving your own felves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you feem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himfelf unspotted from the world.

The Gospel. S. John 16. 23.

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VERILY, verily I fay unto you, Whatfoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At

that day ye shall ask in my Name: and I fay not unto you, that I will pray the Father for you: for the Father himfelf loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we fure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. Thefe things have I fpoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The Ascension-Day.

The Collect.

RANT, we befeech thee,
Almighty God, that like
as we do believe thy onlybegotten Son our Lord Jefus
Christ to have ascended into the
Heavens; so we may also in
heart and mind thither ascend,
and with him continually dwell,
who liveth and reigneth with
thee

#### The ASCENSION-DAY.

thee and the Holy Ghost, one God, world without end. Amen. For the Epifle. Acts 1. 1.

HE former treatife have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chofen: to whom also he shewed himself alive after his passion, by many infallible proofs, being feen of them forty days, and fpeaking of the things pertaining to the kingdom of God: And being affembled together with them, commanded them that they should not depart from Ierusalem, but wait for the promise of the Father, which, faith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghoft, not many days hence. When they therefore were come together, they afked of him, faying, Lord, wilt thou at this time restore again the kingdom to Ifrael? And he faid unto them, It is not for you to know the times or the feafons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghoft is come upon you: and yeshall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he

was taken up, and a cloud received him out of their fight. And while they looked fledfaltly toward heaven, as he went up, behold, two men flood by them in white apparel; which also faid, Ye men of Galilee, why fland ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

#### The Gofpel. S. MARK 16. 14.

ESUS appeared unto the eleven as they fat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had feen him after he was rifen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be faved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the fick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and fat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with figns following.

Sunday

## Sunday after Ascension-Day, and Whit-Sunday.

Sunday after Afcenfion-Day.
The Collect.

God, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us; and exalt us unto the same place whither our Saviour Christ is gone before; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

The Epiftle. I S. PET. 4. 7.

THE end of all things is at hand: be ye therefore fober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of fins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good flewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minifler, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.

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The Gospel. S. JOHN 15. 26. and part of Chapter 16.

WHEN the Comforter is come, whom I will fend unto you from the Father,

even the Spirit of truth, which proceedeth from the Father, he thall testify of me. And yc also shall bear witness, because ye have been with me from the beginning. These things have I Ipoken unto you, that ye should not be offended. They shall put you out of the fynagogues: yea, the time cometh, that who foever killeth you, will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them.

# WHIT-SUNDAY. The Collect.

OD, who as at this time, didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour; who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epifle. AcTs 2. 1.

WHEN the day of Pentecost was fully come,
they were all with one accord
in one place: and suddenly
there came a found from heaven, as of a rushing mighty
I wind,

#### WHIT-SUNDAY.

wind, and it filled all the house where they were fitting: and there appeared unto them cloventongues, like as of fire, and it fat upon each of them: and they were all filled with the Holy Ghoft, and began to fpeak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerufalem, Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, faying one to another, Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, (and Afia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians; we do hear them fpeak in our tongues the wonderful works of God.

The Gofpel. S. John 14. 13.

JESUS faid unto his disciples
If ye love me, keep my commandments: and I will pray
the Father, and he shall give
you another Comforter, that he
may abide with you for ever;
even the Spirit of truth, whom the
world cannot receive, because

it feeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless, I will come to you. Yet a little while, and the world feeth me no more; but ye fee me: because I live, ye shall live also. At that day ye shall know, that I am in the Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father; and I will love him, and will manifest myself to him. Judas faith unto him, (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? lefus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my fayings: and the word which ye hear, is not mine, but the Father's which fent me. These things have I fpoken unto you, being yet prefent with you. But the Comforter, which is the Holy Ghoft, whom the Father will fend in my Name, he shall teach you all things, and bring all things to your remembrance, whatfoever I have faid unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be

#### Monday in WHITSUN-WEEK.

be troubled, neither let it be afraid. Ye have heard how I faid unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told youbefore it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father: and as the Father gave me commandment, even fo I do.

Monday in Whitfun-week.
The Collect.

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OD, who as at this time, didft teach the hearts of thy faithful people, by the fending to them the light of thy Holy Spirit; Grant us by the fame Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour; who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen. For the Episte. Acrs 10. 34.

THEN Peter opened his mouth, and faid, Of a truth I perceive that God is no respecter of persons; but in every nation he that search him, and worketh righteousness, is accepted with him. The word which God sent unto

throughout all Judea, and began from Galilee, after the baptism which John preached: how God anointed Jefus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were opprehed of the devil: for God was with him. And we are witnesles of all things which he did, both in the land of the Jews, and in Jerusalem; whom they flew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him after he role from the dead. And he commanded us to preach unto the people, and to tellify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name, who foever believeth in him, shall receive remission of fins, While Peter yet spake thefe words, the Holy Ghost fell on all them who heard the Word. And they of the circumcifion, who believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost: For they heard them speak with tongues, and magnify God.

Then

the children of Ifrael, preach-

ing peace by Jefus Christ; (he

is Lord of all:) that word, I fay, ye know, which was published

## Tuesday in WHITSUN-WEEK.

Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? and he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Gospel. S. JOHN 3. 16. OD fo loved the world, I that he gave his onlybegotten Son, that who foever believeth in him, should not perish, but have everlasting life. For God fent not his Son into the world to condemn the world, but that the world through him might be faved. He that believeth on him, is not condemned; but he that believeth not, is condemned already; because he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, left his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun-week.

OD, who as at this time, didft teach the hearts of thy faithful people, by the fending to them the light of thy Holy Spirit; Grant us by the fame Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour; who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end.

For the Epifle. ACTS 8. 14.

WHEN the Apostles who were at Jerusalem, heard that Samaria had received the Word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

The Gospel. S. John 10. 1. ERILY, verily I fay unto you, He that entereth not by the door into the sheep-fold, but climbeth up fome other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own theep, he goeth before them, and the sheep follow him: for they know his voice. And a Aranger

#### TRINITY-SUNDAY.

firanger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he fpake unto them. Then faid Jesus unto them again, Verily, verily I fay unto you, I am the door of the sheep: All that ever came before me arethieves and robbers: but the sheep did not hear them. I am the door: by me if anyman enter in, he shall be faved, and shall go in and out, and find pasture. The thief cometh not but for to fleal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

#### TRINITY-SUNDAY.

The Collect.

A LMIGHTY and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities; who livest and reignest, one God, world without end. Anen.

For the Epifle. Rev. 4. 1.

FTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me;

which faid, Come up hither, and I will thew thee things which must be hereafter. And immediately I was in the Spirit: and behold, a throne was fet in heaven, and one fat on the throne: and he that fat, was to look upon like a jafper, and a fardine flone: and there was a rainbow round about the throne, in fight like unto an emerald. And round about the throne were four and twenty feats; and upon the feats I faw four and twenty elders fitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices: and there were feven lamps of fire burning before the throne, which are the feven spirits of God. And before the throne there was a fea of glass like unto crystal: and in the midft of the throne, and round about the throne, were four beafts full of eyes before and behind. And the first beaft was like a lion, and the fecond beaft like a calf, and the third beaft had a face as a man, and the fourth beaft was like a flying eagle. And the four beafts. had each of them fix wings about him; and they were full of eyes within: and they reft not day and night, faving, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that fat on the throne, who

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## The First Sunday after TRINITY.

liveth for ever and ever, the four and twenty elders fall down before him that fat on the throne, and worship him that liveth for ever and ever; and cast their crowns before the throne, saving, Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleafure they are, and were created.

The Gospel. S. John 3. 1.

THERE was a man of the Pharifees named Nicodemus, a ruler of the lews: the fame came to Jesus by night, and faid unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doeft, except God be with him. Jesus answered and faid unto him, Verily, verily I fay unto thee, Except a man be born again, he cannot fee the kingdom of God. Nicodemus faith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? lesus answered, Verily, verily I fay unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I faid unto thee, Ye must be born again. The wind bloweth where it lifteth, and thou hearest the found thereof; but canft not tell whence it cometh, and whither it goeth: fo is every one that is born of the Spirit. Nicodemus answered and faid unto him, How can these things be? Jesus answered and faid unto him, Art thou a mafter of Ifrael, and knowest not these things? Verily, verily I fay unto thee, We speak that we do know, and testify that we have feen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven. even the Son of man, which is in heaven. And as Mofes lifted up the ferpent in the wilderness, even fo must the Son of man be lifted up: that whofoever believeth in him, should not perish, but have eternal life.

The First Sunday after Trinity.
The Collect.

God, the strength of all them that put their trust in thee; Mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments, we may please thee, both in will and deed, through Jesus Christ our Lord. Amen.

The Epiflle. 1 S. JOHN 4.7.

BELOVED, let us love one another: for love is of God; and every one that loveth,

## The First Sunday after TRINITY.

is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God fent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and fent his Son to be the propitiation for our fins. Beloved, if God fo loved us, we ought also to love one another. No man hath feen God at any time. If we love one another, God dwelleth in us, and his love is perfeded in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have feen, and do testify, that the Father fent the Son to be the Saviour of the world. Whofoever shall confels that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are wein this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: He that feareth, is not made perfect in love. We love him, because he first loved us. If a man fay, I love God, and hateth his brother, he is a liar: for he that

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loveth not his brother, whom he hath feen, how can he love God, whom he hath not feen? And this commandment have we from him, That he who loveth God, love his brother also.

The Gofpel. S. LUKE 16. 19.

HERE was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, who was laid at his gate full of fores, and defiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his fores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried: and in hell he lift up his eyes, being in torments, and feeth Abraham afar off, and Lazarus in his bosom. And he cried, and faid, Father Abraham, have mercy on me, and fend Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. Abraham faid, Son, remember that thou in thy life-time receivedst thy good things, and likewife Lazarus evil things : but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: fo that they who would pass from hence to you, cannot; neither can they

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# The Second Sunday after TRINITY.

pals to us, that would come from thence. Then he faid, I pray thee therefore, father, that thou wouldest fend him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham faith unto him, They have Moses and the prophets; letthem hear them. And he faid, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he faid unto him, If they hear not Mofes and the prophets, neither will they be perfuaded, though one rofe from the dead.

The Second Sunday after Trinity.

The Collect.

Lord, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we befeech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. Amen.

The Epiftle. 1 S. JOHN 3. 13.

ARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer; and ye know that no

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murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and feeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth! And hereby we know that we are of the truth, and shall affure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. loved, if our heart condemn us not, then have we confidence towards God. And whatfoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his fight. And this is his commandment, That we should believe on the Name of his Son Jefus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel. S. LUKE 14. 16.

A Certain man made a great fupper, and bade many; and fent his fervant at fuppertime

## The Third Sunday after TRINITY:

time to fay to them that were bidden, Come, for all things are now ready. And they all with one confent began to make excuse: The first faid unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused: And another faid, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused: and another faid, I have married a wife, and therefore I cannot come. So that fervant came, and shewed his lord thefe things. Then the mafter of the house, being angry, faid to his fervant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou haft commanded, and yet there is room. And the lord faid unto the fervant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled: for I fay unto you, that none of those men which were bidden, shall taste of my Supper.

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The Third Sunday after Trinity.

The Collect.

Lord, we befeech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty defire to pray, may by thy mighty aid be defended and comforted in all dangers and advertities,

through Jesus Christ our Lord. Amen.

The Epiftle. I S. PET. 5. 5.

A LL of you be subject one to another, and be clothed with humility: for God relisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; calting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about feeking whom he may devour: whom relift stedfast in the faith; knowing that the fame afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jefus, after that ye have suffered a while, make you perfect, flablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

The Gofpel. S. LUKE 15. 1.

THEN drew near unto him all the publicans and finners for to hear him. And the Pharifees and fcribes murmured, faying, This man receiveth finners, and eateth with them. And he fpake this parable unto them, faying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after

that which is loft, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, faying unto them, Rejoice with me, for I have found my theep which was loft. I fay unto you, that likewife joy shall be in heaven over one finner that repenteth, more than over ninety and nine just persons which need no repentance. Either what woman, having ten pieces of filver, if the lose one piece, doth not lighta candle, and fweep the house, and feek diligently till she find it? And when she hath found it, the calleth her friends and her neighbours together, faying, Rejoice with me, for I have found the piece which I had loft. Likewise, I say unto you, There is joy in the presence of the angels of God, over one finner that repenteth.

The Fourth Sunday after Trinity.
The Collect.

God, the protedor of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

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The Epistle. Rom. 8. 18.

Reckon that the fufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expedation of the creature waiteth for the manifestation of the fons of God. Forthe creature was made subject to vanity, not willingly, but by reason of him who hath fubjected the fame in hope: Bccause the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but ourfelves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body tradell all our tre

The Gospel. S. LUKE 6. 36.

Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured

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## The Fifth Sunday after TRINITY.

to you again. And he spake a parable unto them; Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his mafter; but every one that is perfect, shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eve, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, caft out first the beam out of thine own eye, and then shalt thou fee clearly to pull out the mote that is in thy brother's eye.

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The Fifth Sunday after Trinity.

The Collect.

RANT, O Lord, we befeech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord.

The Epistle. 1 S. PET. 3. 8.

Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil sor evil, or railing for railing; but contrariwise, bleffing; knowing that ye are thereunto called, that ye should inherit a bleffing. For he that

will love life, and fee good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; lethim feek peace, and enfue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye fuffer for righteoulness' fake, happy are ye: and be not afraid of their terror, neither be troubled; but fandify the Lord God in your hearts.

The Gospel. S. LUKE 5. 1.

T came to pass, that as the people preffed upon him to hear the word of God, he stood by the lake of Gennefareth; and faw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land; and he fat down and taught the people out of the ship. Now when he had left fpeaking, he faid unto Simon, Lanch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they

# The Sixth Sunday after TRINITY.

had this done, they inclosed a great multitude of fishes; and their net brake. And they beckened unto their partners which were in the other ship, that they thould come and help them. Aud they came and filled both the fhips, fo that they began to fink. When Simon Peter faw it, he fell down at Jesus' knees, faying, Depart from me, for I am a finful man, O Lord. For he was aftonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the fons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forfook all, and followed him.

The Sixth Sunday after Trinity. The Collect.

God, who hast prepared for them that love thee, fuch good things as pals man's understanding; Pour into our hearts fuch love toward thee, that we loving thee above all things, may obtain thy promifes, which exceed all that we can defire, through Jefus Christ our Lord. Amen.

The Epistle. Rom. 6. 3.

NOW ye not, that fo many of us as were baptized into Jesus Christ, were baptized into his death? Therefore

we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likenels of his death, we shall be also in the likeness of his refurredion: Knowing this, that our old man is crucified with him, that the body of fin might be destroyed, that henceforth we should not serve sin: For he that is dead is freed from fin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto fin-once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto fin; but alive unto God, through Jefus Christ our Lord.

The Gofpel. S. MATTH. 5. 20.

ESUS faid unto his disciples, Except your righteoulnels thall exceed the righteousnels of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was faid by them of old time, Thou shalt not kill: and whofoever shall kill, shall be in danger of the judgment. But I fay unto you, that whofoever is angry with his brother without a cause, shall be in

danger

# The Seventh Sunday after TRINITY.

danger of the judgment: and whofoever shall fay to his brother, Raca, shall be in danger of the council: but who foever shall fay, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adverfary quickly, whiles thou art in the way with him; left at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison: Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

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The Seventh Sunday after Trinity.

The Collect.

L OR D of all power and might, who art the author and giver of all good things; Graft in bur hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. Amen.

The Epifle. Rom. 6. 19.

I Speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to ini-

quity, unto iniquity; even fo now yield your members fervants to righteoufnels, unto ho-Knefs. For when ye were the fervants of fin, ye were free from righteoufness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from fin, and become fervants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of fin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Gofpel. S. MARK 8. 1.

N those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and faith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I fend them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man fatisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they faid, Seven. And he commanded the people to fit down on the ground: and he took the feven loaves, and gave thanks, and brake, and gave to his disciples to fet before them; and they did fet them before

## The Eighth and Ninth Sundays after TRINITY.

before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat; and were filled: and they took up of the broken meat that was lest, seven baskets. And they that had eaten were about four thousand: and he sent them away.

The Eighth Sunday after Trinity.

The Collect.

God, whose never-failing providence ordereth all things both in heaven and earth; We humbly befeech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. Amen.

The Epiflle. Rom. 8. 12.

RETHREN, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the fons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if fo be that we

fuffer with him, that we may be also glorified together.

The Gospel. S. MATTH. 7. 15.

THEWARE of falle prophets, which come to you in theeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thiftles? Even fo every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evilfruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree, that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

The Ninth Sunday after Trinity.

The Collect.

RANT to us, Lord, we befeech thee, the Spiritto think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. Amen.

The Epifle. I COR. 10. 1.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under

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## The Ninth Sunday after TRINITY.

under the cloud, and all paffed through the sea; and were all baptized unto Mofes in the cloud, and in the fea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual) Rock that followed them: and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people fat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were defroyed of the destroyer. Now all thefe things happened unto them for enfamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him, that thinketh he standeth, take heed left he fall. There hath no temptation taken you, but fuch as is common to man: but God is faithful, who will not luffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

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The Gofpel. S. LUKE 16. 1. ESUS faid unto his disciples, There was a certain rich man, who had a fleward; and the fame was accused unto him, that he had wasted his goods. And he called him, and faid unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward faid within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the flewardthip, they may receive me into their houses. So he called every one of his Lord's debtors unto him, and faid unto the first, How much owest thou unto my lord? And he faid, An hundred measures of oil. And he said unto him, Take thy bill, and fit down quickly, and write fifty. Then faid he to another, And how much owest thou? And he faid, An hundred measures of wheat. And he faid unto him, Take thy bill, and write four fcore. And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wifer than the children of light. And I fay unto you, Make to yourfelves friends of the mammon of unrighteoulnels; that when ye fail, they may receive you into everlasting habitations. K 2 The

# The Tenth and Eleventh Sundays after TRINITY.

The Tenth Sunday after Trinity.

The Collect.

Lord, be open to the prayers of thy humble fervants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord.

The Epifle. I COR. 12. 1.

ONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accurfed: and that no man can fay that Jesus is the Lord, but by the Holy Ghost. Now there are divertities of gifts, but the fame Spirit. And there are differences of administrations, but the fame Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit, the word of wildom; to another, the word of knowledge by the fame Spirit; to another, faith' by the fame Spirit; to another, the gifts of healing by the fame Spirit; to another, the working of miracles; to another, prophecy; to another, difcerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

The Gofpel. S. LUKE 19. 41.

N D when he was come near, he beheld the city, and wept over it, faying, If thou hadft known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every fide, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one flone upon another; because thou knewest not the time of thy vilitation. And he went into the temple, and began to cast out them that fold therein, and them that bought, faying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple.

The Eleventh Sunday after Trinity.

The Collect.

God, who declarest thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that

# The Twelfth Sunday after TRINITY.

we running the way of thy commandments, may obtain thy gracious promifes, and be made partakers of thy heavenly treafure, through Jefus Christ our Lord. Amen.

The Epifle. I Con. 15. 1.

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RETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are faved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our has according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures; and that he was feen of Cephas; then of the twelve: after that, he was feen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen alleep. After that, he was feen of James; then of all the Apoftles: and last of all he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the

grace of God which was with me. Therefore whether it were I, or they, fo we preach, and fo ye believed.

The Gofpel. S. LUKE 18. 9.

ESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharifee, and the other a Publican. The Pharifee flood and prayed thus with himfelf; God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week; I give tithes of all that I polles. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but fmote upon his breaft, faying, God be merciful to me a linner. tell you, this man went down to his house justified rather than the other: For every one that exalteth himfelf, fhall be abased; and he that humbleth himfelf, shall be exalted.

The Twelfth Sunday after Trinity.

The Collect.

A LMIGHTY and everlafting God, who art always more ready to hear than we to pray, and art wont to give more than either we defire, or deferve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giv-

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## The Thirteenth Sunday after TRINITY.

ing us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. Amen.

The Epifile. 2 COR. 3. 4.

CUCH trust have we through Christ to God-ward. Not that we are fufficient of ourfelves to think any thing as of ourselves; but our sufficiency is of God: Who also hath made us able ministers of the new testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious; fo that the children of Ifrael could not fledfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gofpel. S. MARK 7. 31.

JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech: and they beseech him to put his hand upon him. And he took him aside from the

multitude, and put his fingers into his ears, and he fpit, and touched his tongue: and looking up to heaven, he fighed, and faith unto him, Ephphatha, that is, Be opened. And straightway his cars were opened, and the string of his tongue was loofed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, fo much the more a great deal they published it; and were beyond meafure aftonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

The Thirteenth Sunday after Trinity.

The Collect.

A LMIGHTY and merciful God, of whose only gist it cometh, that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. Amen.

The Epifle. GAL. 3. 16.

TO Abraham and his feed were the promifes made. He faith not, And to feeds, as of many; but as of one; And to thy feed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty

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## The Thirteenth Sunday after TRINITY.

years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promife. Wherefore then ferveth the law! It was added because of transgressions, till the feed should come, to whom the promife was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given, which could have given life, verily righteoufnefs should have been by the law. But the Scripture hath concluded all under fin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gofpel. S. LUKE 10. 23.

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DLESSED are the eyes which fee the things that ye fee: For I tell you, that many prophets and kings have defired to fee those things which ve fee, and have not feen them; and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer flood up, and tempted him, faying, Mafter, what shall I do to inherit eternal life? He faid unto him, What is written in the law? how readest thou? And he answering, said, Thou flialt love the Lord thy God with all thy heart, and with all thy foul, and with all thy strength, and with all thy mind; and thy neighbour as thyfelf. And he faid unto him, Thou haft answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jefus answering, faid, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him halfdead. And by chance there came down a certain Priest that way, and when he faw him, he paffed by on the other fide. And likewise a Levite, when he was at the place, came and looked on him, and paffed by on the other fide. But a certain Samaritan, as he journeyed, came where he was; and when he faw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and fet him on his own beaft, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the hoft, and faid unto him, Take care of him, and whatfoever thou spendest more, when I come again, I will repay thee. Which now of thefe three, thinkest thou was neighbour unto him that fell among the thieves? And hefaid, He that thewed

## The Fourteenth and Fifteenth Sundays after TRINITY.

fhewed mercy on him. Then faid Jesus unto him, Go, and do thou likewise.

The Fourteenth Sunday after Trinity.

The Collect.

A LMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through lesus Christ our Lord. Amen.

The Epiftle. GAL. 5. 16.

Say then, Walk in the Spirit, and ye shall not fulfil the luft of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; fo that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleannels, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, herefies, envyings, murders, drunkenness, revellings, and fuch like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-fuffering, gentleness, goodness, faith, meekness, temperance: against fuch there is no law.

And they that are Christ's have crucified the slesh, with the affections and lusts.

The Gospel. S. LUKE 17. 11.

ND it came to pass, as Jesus went to Jerufalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who flood afar off: And they lifted up their voices, and faid, Jesus Master, have mercy on us. And when he faw them. he faid unto them, Go shew yourselves unto the priests. And it came to pass, that as they went they were cleanfed. And one of them, when he faw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering, faid, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, fave this stranger. And he faid unto him, Arife, go thy way, thy faith hath made thee whole.

The Fifteenth Sunday after Trinity.

The Collect.

Lord, thy Church with thy perpetual mercy: and because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to

# The Fifteenth Sunday after TRINITY.

all things profitable to our falvation, through Jefus Christ our Lord. Amen.

The Epifle. GAL, 6. 11.

E fee how large a letter I have written unto you with mine own hand. As many as defire to make a fair shew in the flesh, they constrain you to be circumcifed; only left they should fuffer perfecution for the cross of Christ. For neither they themselves who are circumcifed keep the law; but defire to have you circumcifed; that they may glory in your flesh. But God forbid that I should glory, fave in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcifion availethany thing, nor uncircumcifion, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Ifrael of God. From henceforthletno mantrouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amenogleyes or (190)

The Gofpel. S. MATTH. 6. 24.

masters: for either he will hate the one, and love the one, and love the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take

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no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they fow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Confider the lilies of the field, how they grow: they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God to clothe the grass of the field, which to day is, and to morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, faying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles feek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteoulnels, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

## The Sixteenth and Seventeenth Sundays after TRINITY.

The Sixteenth Sunday after Trinity.

The Collect.

Lord, we befeech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. Amen.

The Epiftle. EPHES. 3. 13.

Defire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jefus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that we being rooted and grounded in love, may be able to comprehend with all faints, what is the breadth, and length, and depth, and height; and to know the love of Christ. which paffeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask of think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

The Gospel. S. LUKE 7, 11. ND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only fon of his mother, and the was a widow; and much people of the city was with her. And when the Lord faw her, he had compassion on her, and faid unto her, Weep not. And he came and touched the bier, (and they that bare him flood still) and he faid, Young man, I fay unto thee, Arife. And he that was dead, fat up, and began to fpeak; and he delivered him to his mother. And there came a fear on all: and they glorified God, faying, That a great Prophet is rifen upamong us; and, That God hath vilited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The Seventeenth Sunday after Trinity.

Lord, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. Amen.

The Epifle. EPHES. 4. I.

Therefore the prisoner of the Lord befeech you, that ye walk worthy of the vocation wherewith

# The Eighteenth Sunday after TRINITY.

wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. S. LUKE 14. 1.

T came to pals, as Jesus went into the house of one of the chief Pharifees to eat bread on the fabbath-day, that they watched him. And behold, there was a certain man before him, who had the dropfy. And Jefus answering, spake unto the lawyers and Pharifees, faying, Is it lawful to heal on the fabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an als, or an ox, fallen into a pit, and will not straightway pull him out on the fabbath-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, faying unto them, When thou art bidden of any man to a wedding, fit not down in the highest room: lest a more honourable man than thou be

bidden of him; and he that bade thee and him, come and fay to thee, Give this man place; and thou begin with thame to take the lowest room. But when thou art bidden, go and fit down in the lowest room, that when he that bade thee cometh, he may fay unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that fit at meat with thee. For who foever exalteth himself, shall be abased; and he that humbleth himfelf, shall be exalted.

The Eighteenth Sunday after Trinity.

The Collect.

ORD, we befeech thee, grant thy people grace to withstand the temptations of the world, the slesh, and the devil; and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. Amen.

The Epiftle. 1 Con. 1. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jefus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

## The Nineteenth Sunday after TRINITY.

The Gofpel. S. MATTH. 22. 34. HEN the Pharifees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a lawyer, asked him a question, tempting him, and faying, Maftery which is the great commandment in the law? Jesus faid unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy foul, and with all thy mind. This is the first and great commandment. And the fecond is like unto it, Thou shalt love thy neighbour as thyfelf. On thefe two commandments hang all the law and the prophets. While the Pharifees were gathered together, Jesus alked them, faying, What think ye of Christ? whose Son is he? They fay unto him, The Son of David. He faith unto them, How then doth David in spirit call him Lord, faying, The Lord faid unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-stool? If David then call him Lord, how is he his Son? And no man was able to answerhim a word, neither durst any man, from that day forth, alk him any more questions.

The Nineteenth Sunday after Trinity.

The Collect.

God, forafmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord.

The Epistle. EPHES. 4. 17.

HIS I fay therefore, and teftify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not fo learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lufts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteoulness and true holiness. Wherefore putting away lying, ipeak every man truth with his neighbour; for we are members one of another. Be ye angry, and fin not: let not the fun go down upon your wrath: neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that

## The Twentieth Sunday after TRINITY.

that needeth. Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are fealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And beye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Gofpel. S. MATTH. 9. 1.

TESUS entered into a ship, and paffed over, and came into his own city. And behold, they brought to him a man lick of the palfy, lying on a bed. And Jesus seeing their faith, faid unto the fick of the palfy, Son, be of good cheer, thy fins be forgiven thee. And behold, certain of the Scribes faid within themselves, This man blasphemeth. And Jesus knowing their thoughts, faid, Wherefore think ye evil in your hearts? For whether is easier? to fay, Thy fins be forgiven thee; or to fay, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive lins, (then faith he to the lick of the palfy) Arife, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude law it, they marvelled, and glo-

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rified God, who had given fuch power unto men.

The Twentieth Sunday after Trinity.

The Collect.

Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. Amen.

The Epiftle. EPHES. 5. 15.

CEE then that ye walk circumspeally, not as fools. but as wife, redeeming the time, because the days are evil. Wherefore be ye not unwife, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; fpeaking to yourselves in psalms, and hymns, and spiritual fongs; finging and making melody in your heart to the Lord; giving thanks always for all things unto God, and the Father, in the Name of our Lord Jefus Christ; fubmitting yourselves one to another in the fear of God. 12

The Gofpel. S. MATTH. 22. 1.

JESUS faid, The kingdom of heaven is like unto a certain king, who made a marriage for his fon; and fent forth his fervants to call them that were bidden to the wedding: and they

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# The Twenty-first Sunday after TRINITY.

would not come. Again, he fent forth other fervants, faying, Tell them that are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his fervants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he fent forth his armies, and destroyed those murderers, and burnt up their city. Then faith he to his fervants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage. So those servants went out into the high-ways, and gathered togetherall as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to fee the guests, he saw there a man who had not on a wedding-garment. And he faith unto him, Friend, how camest thou in hither, not having a weddinggarment? And he was speech-Then faith the king to the fervants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chofen. : pail low out co not

The Twenty-first Sunday after Trinity.

The Collett.

GRANT, we befeech thee, merciful Lord, to thy faithful people pardon and peace; that they may be cleanfed from all their fins, and ferve thee with a quiet mind, through Jesus Christ our Lord. Amen.

The Epifle. EPHES. 6. 10.

Y brethren, be strong in VI the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to fland against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breaft-plate of righteoufness; and your feet shod with the preparation of the Gospel of peace: above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked: and take the helmet of falvation, and the fword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with

# The Twenty-fecond Sunday after TRINITY.

with all perseverance, and supplication for all faints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel; for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

The Gofpel. S. John 4. 46.

THERE was a certain nobleman, whose fon was fick at Capernaum: when he heard that Jefus was come out of Judea into Galilee, he went unto him, and befought him, that he would come down and heal his fon; for he was at the point of death. Then faid Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman faith unto him, Sir, come down ere my child die. Jesus faith unto him, Go thy way, thy fon liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his fervants met him, and told him, faying, Thy fon liveth. Then enquired he of them the hour when he began to amend: and they faid unto him, Yesterday at the feventh hour the fever left him. So the father knew that it was at the fame hour, in the which Jesus said unto him, Thy fon liveth; and himfelf believed, and his whole house. This is again the fecond mira-

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cle that Jesus did, when he was come out of Judea into Galilee.

The Twenty-second Sunday after Trinity.

The Collect.

Lord. Amen.

The Epiftle. PHIL. 1. 3.

Thank my God upon every remembrance of you, (always in every prayer of mine for you all, making request with joy) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all, judgment; that ye may approve things that are excellent, that ye may be fincere, and without offence till

# The Twenty-third Sunday after TRINITY.

the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gofpel. S. MATTH. 18. 21.

PETER faid unto Jesus, Lord, how oft shall my brother fin against me, and I forgive him? till feven times? Jesus saith unto him, I say not unto thee, Until feven times; but, until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his fervants. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. But forafmuch as he had not to pay, his lord commanded him to be fold, and his wife and children, and all that he had, and payment to be made. The fervant therefore fell down and worshipped him, faying, Lord, have patience with me, and I will pay thee all. Then the lord of that fervant was moved with compassion, and loosed him, and forgave him the debt. But the fame fervant went out, and found one of his fellowfervants, who owed him an hundred pence; and he laid hands on him, and took him by the throat, faying, Pay me that thou owest. And his fellowfervant fell down at his feet, and befought him, faying, Have patience with me, and I will pay thee all. And he would

not; but went and cast him into prison, till he should pay the debt. So when his fellow-fervants faw what was done, they were very forry, and came and told unto their lord all that was done. Then his lord, after that he had called him, faid unto him, O thou wicked fervant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellowfervant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The Twenty-third Sunday after Trinity.

The Collect.

God, our refuge and strength, who art the author of all godlines; Be ready, we befeech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. Amen.

The Epifle, PHIL. 3. 17.

BRETHREN, be followers together of me, and mark them who walk fo, as ye have us for an ensample. (For many walk,

# The Twenty-fourth Sunday after TRINITY.

walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jefus Christ; who shall change our vile body, that it may be fashioued like unto his glorious body, according to the working whereby he is able even to fubdue all things unto himself. Sent teland thous to

The Gofpel. S. MATTH. 22. 15.

THEN went the Pharisees, and took counsel how they might entangle him in his talk. And they fent out unto him their disciples, with the Herodians, faying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men: Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cefar, or not? But Jesus perceived their wickedness, and faid, Why tempt ye me, ye hypocrites? shew me the tributemoney. And they brought unto him a peny. And he faith unto them, Whose is this image and superscription? They say unto him, Cefar's. Then faith he unto them, Render therefore unto Cefar, the things which are Cefar's; and unto God, the things that are God's. When they had heard thefe words, they marvelled, and left him, and went their way.

The Twenty-fourth Sunday after Trinity. The Collect.

Lord, we befeech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

The Epiftle. Col. 1. 3.

E give thanks to God and the Father of our Lord Jesus Christ, praying always for you, fince we heard of your faith in Christ Jesus, and of the love which ye have to all the faints; for the hope which is laid up for you in heaven, whereof ve heard before in the word of the truth of the Gofpel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, fince the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-fervant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we

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# The Twenty-fifth Sunday after TRINITY.

alfo, fince the day we heard it, do not cease to pray for you, and to defire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding? That ye might walk worthy of the Lord unto all pleafing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-fuffering, with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the faints in light. Christ Like,

The Gofpel. S. MATTH. 9. 18.

A JHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler and worshipped him, faying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and fo did his disciples. (And behold, a woman which was difeafed with an iffue of blood twelve years, came behind him, and touched the hem of his garment: for she faid within herfelf, if I may but touch his garment, I shall be whole. But Jesus turned him about, and when he faw her, he faid, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jefus came into the ruler's house, and faw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The Twenty-fifth Sunday after Trinity.

The Collett.

STIR up, we befeech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

For the Epistle. JER. 23. 5.

DEHOLD, the days come, faith the Lord, that I will raife unto David a righteous Branch, and a King shall reign and profper, and shall execute judgment and justice in the earth. In his days Judah shall be faved, and Ifrael shall dwell fafely: and this is his name, whereby he shall be called, THE LORD OUR RIGHTE. OUSNESS. Therefore behold, the days come, faith the Lord, that they shall no more say, The Lord liveth, who brought up the children of Ifrael out of the land of Egypt; but, The Lord liveth, who brought up, and who led the feed of the house of Israel out of the north country, and from all countries

## St. ANDREW's Day.

countries whither I had driven them, and they shall dwell in their own land.

The Gospel. S. JOHN 6. 5.

THEN Jefus then lift up his eyes, and faw a great company come unto him, he faith unto Philip, Whence shall we buy bread that these may eat? (And this he faid to prove him; for he himfelf knew what he would do.) Philip answered him, Two hundred peny-worth of bread is not fufheient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, faith unto him, There is a lad here, which hath five barley-loaves, and two fmall fishes; but what are they among fo many? And Jefus faid, Make the men fit down. Now there was much grafs in the place. So the men fat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were fet down; and likewise of the fishes as much as they would. When they were filled, he faid unto his disciples, Gather up the fragments that remain, that nothing be loft. Therefore they gathered them together, and filled twelve balkets with the fragments of the five barleyloaves, which remained over and above unto them that had

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eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

If there be any more Sundays before Advent Sunday, the Service of fome of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: provided that this last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.

St. Andrew's Day.

A LMIGHTY God, who didft give fuch grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to sulfil thy holy commandments, through the same Jesus Christ our Lord. Amen.

The Epiflle. Rom. 10. 9.

I F thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever be-

lieveth on him, shall not be ashamed. For there is no difference between the lew and the Greek: for the fame Lord over all is rich unto all that call upon him. For whofoever shall call upon the Name of the Lord, shall be faved. How then shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be fent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the Word of God. But I fay, Have they not heard? Yes verily, their found went into all the earth, and their words unto the ends of the world. But I fay, Did not Ifrael know? First Moses saith, I will provoke you to jealoufy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and faith, I was found of them that fought me not; I was made manifest unto them that alked not after me. But to Ifrael he faith, All day long I have stretched forth my hands unto a disobedient and gainfaying people.

The Gofpel. S. MATTH. 4. 18. TESUS, walking by the fea of Galilee, faw two brethren, Simon called Peter, and Andrew his brother, casting a net into the fea (for they were fishers.) And he faith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he faw other two brethren, James the fon of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him. Bere, wimid

St. Thomas the Apostle.

A LMIGHTY and everliving God, who for the more confirmation of the Faith didft fuffer thy holy Apostle Thomas to be doubtful in thy Son's refurrection; Grant us so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ; to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. Amen.

The Epiflle. EPHES. 2. 19.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with

# The Conversion of St. PAUL.

with the faints, and of the houshold of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

The Gofpel. S. JOHN 20. 24.

THOMAS, one of the twelve, called Didymus, was not with them, when Jefus came. The other disciples therefore faid unto him, We have feen the Lord. But he faid unto them, Except-I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his fide, I will not believe. And after eight days, again' his disciples were within, and Thomas with them: then came Jefus, the doors being thut, and flood in the midft, and faid, Peace be unto you. Then faith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my fide: and be not faithlefs, but believing. And Thomas anfwered and faid unto him, My Lord, and my God. Jefus faith unto him, Thomas, because thou hast seen me, thou hast believed; bleffed are they that have not feen, and yet have believed. And many other figns truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is The Christ, the Son of God; and that believing ye might have life through his Name.

The Conversion of St. Paul.

God, who through the preaching of the bleffed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy dodrine which he taught, through Jesus Christ our Lord. Amen.

For the Epifle. AcTs 9. 1.

ND Saul, yet breathing out threatnings and flaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven. And he fell to the earth,

## The Conversion of St. PAUL.

and heard a voice faying unto him, Saul, Saul, why perfecuteft thou me? And he faid, Who art thou, Lord? And the Lord faid, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and aftonished, faid, Lord, what wilt thou have me to do? And the Lord faid unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him, flood speechless, hearing a voice, but feeing no man. And Saul arose from the earth; and when his eyes were opened, he faw no man: but they led him by the hand, and brought him into Damascus. And he was three days without fight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him faid the Lord in a vision, Ananias. And he faid, Behold, I am here, Lord. And the Lord faid unto him, Arife, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth; and hath feen in a vition a man named Ananias, coming in, and putting his hand on him, that he might receive his fight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy faints at Jerufalem; and here

he hath authority from the chief priests to bind all that call on thy Name. But the Lord faid unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Ifrael. For I will shew him how great things he must suffer for my Name's fake. And Ananias went his way, and entered into the house; and putting his hands on him, faid, Brother Saul, the Lord (even Jefus that appeared unto thee in the way as thou cameft) hath fent me, that thou mightest receive thy fight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received fight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the fynagogues, that he is the Son of God. But all that heard him, were amazed, and faid, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priefts? But Saul increased the more in strength, and confounded the Jews which dwelt at Damalcus, proving that this is very Christ. by by both M

# The Purification of the Virgin MARY.

The Gofpel. S. MATTH. 19. 27. DETER answered and said unto Jesus, Behold, we have forfaken all, and followed thee; what shall we have therefore? And Jefus faid unto them, Verily I say unto you, that ye, which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Ifrael. , And every one that hath forfaken houses, or brethren, or lifters, or father, or mother, or wife, or children, or lands for my Name's fake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The Prefentation of CHRIST in the Temple, commonly called, The Purification of St. MARY the Virgin.

The Collect.

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A LMIGHTY and everliving God, we humbly befeech thy Majesty, that as thy only-begotten Son was this day presented in the temple in substance of our sless; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen.

For the Epistle. MAL. 3. 1.

BEHOLD, I will fend my messenger, and he shall prepare the way before me:

and the Lord whom ye feek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in: behold, he shall come, faith the Lord of hofts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers foap. And he shall sit as a refiner and purifier of filver; and he shall purify the sons of Levi, and purge them as gold and filver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerufalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a fwift witness against the forcerers, and against the adulterers, and against falle-fwearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, faith the Lord of hofts.

The Gofpel. S. LUKE 2. 22.

A N D when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord, (as it is written in the law of the Lord, Every male, that openeth the womb, shall be called holy to the Lord)

and to offer a facrifice according to that which is faid in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the fame man was just and devout, waiting for the confolation of Ifrael: and the Holy Ghoft was upon him. And it was revealed unto him by the Holy Ghoft, that he should not see death, before he had feen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child lefus, to do for him after the custom of the law, then took he him up in his arms, and bleffed God, and faid; Lord, now lettest thou thy fervant depart in peace, according to thy word. For mine eyes have feen thy falvation, which thou haft prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Ifrael. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon bleffed them, and faid unto Mary his mother, Behold, this child is fet for the fall and rifing again of many in Ifrael; and for a fign which shall be spoken against, (yea, a fword shall pierce through thy own foul alfo) that the thoughts of many hearts may be revealed. And there was one Anna a prophet-

els, the daughter of Phanuel, of the tribe of Afer; she was of a great age, and had lived with an hulband feven years from her virginity; and she was a widow of about four score and four years; which departed not from the temple, but ferved God with fastings and prayers, night and day. And she, coming in that instant, gave thanks likewife unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wifdom; and the grace of God was upon him.

# St. Matthias's Day.

Almighty God, who into the place of the traitor Judas didft choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church being alway preserved from false Apostles, may be ordered and guided by faithful and true Pastors, through Jesus Christ our Lord. Amen.

For the Epifle. ACTS 1. 15.

In the midft of the disciples, and said, (the number of the names together were about

# The Annunciation of the Virgin MARY.

an hundred and twenty) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jefus: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midft, and all his bowels gushed out. And it was known unto all the dwellers at Jerufalem, infomuch as that field is called in their proper tongue, Aceldama, that is to fay, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jefus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Jofeph called Barfabas, who was lurnamed Juftus, and Matthias. And they prayed, and faid, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostlethip, from which Judas by

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transgression fell, that he might go to his own place. And they gave forth their lots: and the lot fell upon Matthias; and he was numbered with the eleven Apostles.

The Gofpel. S. MATTH. 11. 25.

T that time Jefus answer ed and faid, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wife and prudent, and haft revealed them unto babes. Even fo, Father, for fo it feemed good in thy fight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, fave the Son, and he to whomfoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your fouls. For my yoke is eafy, and my burden is light.

The Annunciation of the bleffed Virgin Mary. The Collett.

WE beseech thee, O Lord, pour thy grace into our hearts; that as we have known the incarnation of thy Son Jesus Christ by the message of an angel; so by his cross and passion we may be brought unto the glory of his resurrec-

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tion,

tion, through the same Jesus Christ our Lord. Amen.

For the Epifle. ISAIAH 7. 10.

OREOVER, the Lord spake again unto Ahaz, taying, Ask thee a fign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz faid, I will not ask, neither will I tempt the Lord. And he faid, Hear ve now, O house of David, Is it a fmall thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a Virgin shall conceive, and bear a fon, and shall call . his name Immanuel: Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

The Gofpel. S. LUKE 1. 26.

ND in the fixth month the angel Gabriel was fent from God unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and faid, Hail, thou that art highly favoured, the Lord is with thee: bleffed art thou among women. And when she saw him, she was troubled at his faying, and cast in her mind what manner of falutation this should be. And the angel faid unto her, Fear not, Mary; for thou haft

found favour with God. And behold, thou fhalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Then faid Mary unto the angel, How shall this be, seeing I know not a man? And the angel anfwered and faid unto her, The Holy Ghoft shall come upon thee, and the power of the Highest shall over-shadow thee: therefore also that Holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cousin Elifabeth, she hath also conceived a fon in her old age; and this is the fixth month with her who was called barren: for with God nothing shall be impossible. And Mary faid, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

> St. Mark's Day. The Collect.

Almighty God, who halt instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may

be established in the truth of thy holy Gospel, through Jesus Christ our Lord. Amen.

The Epiflle. EPHES. 4. 7.

T NTO every one of us is given grace, according to the measure of the gift of Chrift. Wherefore he faith, When he afcended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and fome, pastors and teachers: for the perfecting of the faints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulnels of Christ: that we henceforth be no more children toffed to and fro, and carried about with every wind of doctrine, by the fleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint

fupplieth, according to the effectual working in the meafure of every part, maketh increase of the body, unto the edifying of itself in love.

The Gofpel. S. JOHN 15. 1.

Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall alk what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples. As the Father hath loved me, fo have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in M 2 his

# St. PHILIP and St. JAMES's Day.

his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

St. Philip and St. James's Day.
The Collect.

Almighty God, whom truly to know is everlatting life; Grant us perfectly to know thy Son Jefus Christ to be the way, the truth, and the life; that following the steps of thy holy Apostles Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. Amen.

The Epifile. S. JAMES I. I.

TAMES a fervant of God, and of the Lord Jefus Chrift, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfed work, that ye may be perfect and entire, wanting nothing. If any of you lack wifdom, let him alk of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the fea, driven with the wind, and toffed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low; because as the flower of the grass he shall pass away. For the fun is no looner rifen with a burning heat, but it withereth the grafs, and the flower thereof falleth, and the grace of the falhion of it perisheth: so also shall the rich man fade away in his ways. Bleffed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gofpel. S. John 14. 1.

ND Jefus faid unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myfelf, that where I am, there ye may be alfo. And whither I go, ye know, and the way ye know. Thomas faith unto him, Lord, we know not whither thou goest, and how can we know the way? Jefus faith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known

# St. BARNABAS the Apostle.

known my Father also; and from henceforth ye know him, and have feen him. Philip faith unto him, Lord, fhew us the Father, and it sufficeth us. Jesus saith unto him, Have I been fo long time with you, and yet haft thou not known me, Philip? He that hath feen me, hath feen the Father; and how fayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works fake. Verily, verily I fay unto you, He that believeth on me, the works that I do, shall he do alfo; and greater works than these shall he do; because I go unto my Father. And whatfoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

St. Barnabas the Apostle.

Lord God Almighty, who didft endue thy holy Apostle Barnabas with singular gists of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gists, nor yet of grace to use them alway to

thy honour and glory, throught Jefus Christ our Lord. Amen.

For the Epiftle. ACTS 11. 22.

IDINGS of these things came unto the ears of the Church which was in Jerufalem: and they fent forth Barnabas, that he should go as far as Antioch. Who when he came, and had feen the grace of God, was glad; and exhorted them all, that with purpofe of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghoft, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarfus, for to feek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they affembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and fignified by the Spirit, that there should be great dearth throughout all the world: which came to pals in the days of Claudius Cefar. Then the disciples, every man according to his ability, determined to fend relief unto the brethren which dwelt in Iudea: which also they did, and fent it to the elders by the hands of Barnabas and Saul.

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The Gospel. S. JOHN 15. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatfoever I command you. Henceforth I call you not fervants; for the fervant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatfoever ye shall ask of the Father in my Name, he may give it you.

St. John Baptist's Day.

A LMIGHTY God, by whose providence thy fervant John Baptist was wonderfully born, and fent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us fo to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example, constantly speak the truth, boldly rebuke vice, and patiently fuffer for the truth's fake, through Jesus Christ our Lord. Amen. William of the Book B. Hom

For the Epifle. ISAIAH 40. 1.

OMFORT ye, comfort ye my people, faith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of. the Lord's hand double for all her fins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the defert a high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice faid, Cry. And he faid, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: furely the people is grafs. The grafs withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerufalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: fay unto the cities of Judah, Behold your God. Behold, the Lord God will come with

# St. JOHN Baptist's Day.

with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his slock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. S. Luke 1. 57.

LISABETH's full time came, that she should be delivered; and she brought forth a fon. And her neighbours and her coulins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcife the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they faid unto her, There is none of thy kindred that is called by this name. And they made figns to his father, how he would have him called. And he asked for a writing-table, and wrote, faying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loofed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judea. And all they that had heard them, laid them up in their hearts, faying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, faying; Blessed be the Lord God of Ifrael, for he hath visited and redeemed his people, and hath raifed up an horn of falvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been fince the world began; that we should be faved from our enemies, and from the hand of all that hate us: To perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he fware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might ferve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of falvation unto his people, by the remission of theirfins, through the tender mercy of our God; whereby the Day-spring from on high hath vifited us, to give light to them that fit in darkness, and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the the deferts till the day of his flewing unto Ifrael.

St. Peter's Day.
The Collect.

Almighty God, who by thy Son Jefus Christ didst give to thy Apostle Saint. Peter many excellent gifts, and commandedst him earnestly to feed thy slock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same; that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

For the Epifle. Acts 12. 1.

A BOUT that time, Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the fword. And because he saw it pleased the Jews, he proceeded further to take Peter alfo. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of foldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison : but prayer was made without cealing of the Church unto God for him. And when Herod would have brought him forth, the fame night Peter was fleeping between two foldiers, bound with two

chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the fide, and raifed him up, faying, Arife up quickly. And his chains fell off from his hands. And the angel faid unto him, Gird thyfelf, and bind on thy fandals: and fo he did. And he faith unto him, Caft thy garment about thee, and follow me. And hewent out and followed him, and wift not that it was true which was done by the angel; but thought he faw a vision. When they were palt the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and passed on through one ffreet, and forthwith the angel departed from him. And when Peter was come to himself, he faid, Now I know of a furety, that the Lord hath fent his angel, and hath delivered me out of the hand of Herod, and from all the expediation of the people of the lews.

The Gofpel. S. MATTH. 16. 13.

HEN Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one

of the prophets. He faith unto them, But whom fay ye that I am? And Simon Peter answered and faid, Thou art Christ, the Son of the living God. And lefus answered and said unto him, Bleffed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I fay also unto thee, that thou art Peter, and upon this rock I will build my Church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatfoever thou shalt bind on earth, shall be bound in heaven; and whatfoever thou shalt loofe on earth, shall be loofed in heaven.

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St. James the Apofile.

RANT, O merciful God, that as thine holy Apofile Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. Amen.

For the Epifle. ACTS 11. 27. and part of Chap. 12.

I N those days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and fignified by the Spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius Gefar. Then the disciples, every man according to his ability, determined to fend relief unto the brethren which dwelt in Judea: which also they did, and fent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king firetched forth his hands to vex certain of the Church. he killed James the brother of John with the fword. And becaufehe faw it pleased the Jews, he proceeded further to take Peter alfo: ad othe opinion

The Gofpel. S. MATTH. 20. 20.

THEN came to him the mother of Zebedee's children, with her fons, worshipping him, and deliring a certain thing of him. And he faid unto her, What wilt thou? She faith unto him, Grant that thefe my two fons may fit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye alk. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They fay unto him, We are able. And he faith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to fit on my right hand, and on my left, is

# St. BARTHOLOMEW the Apostle.

not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and faid, Ye know that the princes of the Gentiles exercisedominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whofoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your fervant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ranfom for many.

St. Bartholomew the Apostle.

Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace, truly to believe and to preach thy Word; Grant, we befeech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. Amen.

For the Epifle. Acrs 5. 12.

By the hands of the Apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch: And of the rest durst no man join himself to them; but the

people magnified them: And believers were the more added to the Lord, multitudes both of men and women:) infomuch that they brought forth the lik into the streets, and laid them on beds and couches, that at the least the shadow of Peter paffing by might over-shadow fome of them. There came also a multitude out of the cities round about unto Jerufalem, bringing fick folks, and them which were vexed with unclean spirits: and they were healed every one.

The Gofpel. S. Luke 22. 24.

ND there was also a strife among them, which of them should be accounted the greatest. And he faid unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors. But ye shall not be fo: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth ferve. For whether is greater, he that fitteth at meat, or he that ferveth? is not he that fitteth at meat? but I am among you as he that ferveth. Ye are they which have continued with me in my temptations: and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may cat and drink at my table in my kingdom, and fit on thrones, judging the twelve tribes of Ifrael.

# St. MATTHEW, and St. MICHAEL and all Angels.

St. Matthew the Apoflle.

The Collect.

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Almighty God, who by thy bleffed Son didft call Matthew from the receipt of cuftom, to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, one God, world without end.

The Epifle. 2 Cor. 4. 1.

THEREFORE feeing we have this ministry, as we have received mercy, we faint not: but have renounced the hidden things of dilhonesty, not walking in craftinels, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourfelves to every man's conscience in the fight of God. But if our Gospel be hid, it is hid to them that are loft: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourlelves your fervants for Jesus' sake. For God, who commanded the light to hine out of darkness, hath hined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jefus Christ.

The Goffel. S. MATTH. 9. 9. ND as Jefus passed forth from thence, he faw a man named Matthew, fitting at the receipt of cultom: and he faith unto him, Follow me. And he arofe, and followed him. And it came to pals, as Jefus fat at meat in the house, behold, many publicans and finners came and fat down with him and his disciples. And when the Pharifees faw it, they faid unto his disciples, Why eateth your Master with publicans and finners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they But go ye and that are fick. learn what that meaneth, I will have mercy, and not facrifice: for I am not come to call the righteous, but finners to repentance.

St. Michael and all Angels.

The Collect.

Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. Amen.

For the Epistle. REV. 12. 7.

THERE was war in heaven: Michael and his Angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old ferpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice faying in heaven, Now is come falvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused thembefore our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the sea: for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gofpel. S. MATTH. 18. 1.

A T the fame time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as

this little child, the fame is greatest in the kingdom of heaven. And whoso shall receive one fuch little child in my Name, receiveth me: But whoso shall offend one of these little ones which believe in me, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the fea. Wo unto the world because of offences : for it must needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be call into hell-fire. Take heed that ye despise not one of these little ones; for I fay unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

St. Luke the Evangelist.

The Gollett.

A LMIGHTY God, who calledst Luke the physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the foul; May it please thee, that by the wholfome medicines of the doctrine delivered

# St. SIMON and St. JUDE.

delivered by him, all the difeases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord.

The Epistle. 2 TIM. 4.5.

TATCH thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have fmished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteoulnels, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: For Demas hath forfaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I fent to Ephefus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also;

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for he hath greatly withstood our words.

The Gofpel. S. LUKE 10. 1.

HE Lord appointed other feventy also, and fent them two and two before his. face into every city and place whither he himself would come. Therefore faid he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I fend you forth as lambs among wolves. Carry neither purse, nor fcrip, nor shoes; and salute no man by the way. And into whatfoever house ye enter, first say, Peace be to this house. And if the fon of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the fame house remain, eating and drinking fuch things as they give: for the labourer is worthy of his hire.

St. Simon and St. Jude, Apoftles.

#### The Collect.

Almighty God, who haft built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their dodrine, that we may be made

## St. SIMON and St. JUDE.

an holy temple acceptable unto thee, through Jesus Christ our Lord. Amen.

The Epiftle. S. Jude 1.

UDE the fervant of Jefus Christ, and brother of James, to them that are sandified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace and love be multiplied. Beloved, when I gave all diligence to write unto you of the common falvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the faints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having faved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath referved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to

fornication, and going after ftrange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel. S. JOHN 15. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I faid unto you, The fervant is not greater than his lord: if they have perfecuted me, they will also persecute you; if they have kept my faying, they will keep your's alfo. But all these things will they do unto you for my Name's fake, because they know not him that fent me. If I had not come and spoken unto them, they had not had fin; but now they have no cloke for their fin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had fin; but now have they both feen, and hated both me and my Father. But this cometh to pals, that the word might be fulfilled,

# All SAINTS Day.

fulfilled, that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

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#### All Saints Day.

#### The Collect.

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Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unseignedly love thee, through Jesus Christ our Lord. Amen.

## For the Epifle. REv. 7. 2.

A ND I faw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were

fealed; and there were fealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were fealed twelve thousand.

Of the tribe of Reuben were fealed twelve thousand.

Of the tribe of Gad were fealed twelve thousand.

Of the tribe of Afer were fealed twelve thousand.

Of the tribe of Nephthalim were fealed twelve thousand.

Of the tribe of Manasses were fealed twelve thousand.

Of the tribe of Simeon were fealed twelve thousand.

Of the tribe of Levi were fealed twelve thousand.

Of the tribe of Isachar were fealed twelve thousand.

Of the tribe of Zabulon were fealed twelve thousand.

Of the tribe of Joseph were fealed twelve thousand.

Of the tribe of Benjamin were fealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, faying, Salvation to our God, which siteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders,

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## All SAINTS Day.

and the four beasts; and sell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

The Gofpel. S. MATTH. 5, 1.

JESUS feeing the multitudes, went up into a mountain; and when he was fet, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inhe-

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brished teacher throughout.

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to the Lamb. And all the law.

gela flood cound about the

rit the earth. Bleffed are they which do hunger and thirst after righteousness: for they shall be filled. Bleffed are the merciful: for they shall obtain mercy. Bleffed are the pure in heart: for they shall see God. Bleffed are the peace-makers: for they shall be called the children of God. Bleffed are they which are perfecuted for righteoufness fake: for their's is the kingdom of heaven. Bleffed are ye when men shall revile you, and perfecute you, and shall fay all manner of evil against you falfly for my fake: Rejoice and be exceeding glad; for great is your reward in heaven: for fo persecuted they the prophets which were before you. d various and Eddly

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# Administration of the LORD's SUPPER,

## HOLY COMMUNION.

1 So many as intend to be partakers of the holy Communion, Shall Signify their Names to the Curate at least some time the day before.

And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him, and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the Parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as

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The same order shall the Curate use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the Parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other Party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within sourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.

1 The Table at the Communion-time having a fair white linen Cloth upon it, shall fland in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest, standing at the north-fide of the Table, shall say the Lord's Prayer, with the Collect follow-

ing; the People kneeling.

Our Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

The Collect.

A LMIGHTY God, unto whom all hearts be open, all defires known, and from whom no fecrets are hid; Cleanfe the thoughts of our hearts by the inspiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. Amen.

N 3

I Then shall the Priest, turning to the People, rehearse distinctly all the TEN COMMANDMENTS; to keep this law. and the People, still kneeling, Shall mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

#### Minister.

OD fpake these words, and I faid, I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts

to keep this law.

Minister. Thou shalt not make to thyfelf any graven image, nor the likeness of any thing that is in heaven above, or in the on us, and incline our hearts earth beneath, or in the water under the earth: Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the fins of the fathers upon the children, unto the third and fourth generation of them that hate me, and thew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts

to keep this law.

HONE P

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain. mink Jon Long Ship Days and

People. Lord, have mercy up. on us, and incline our hearts

Minister. Remember that thou after every Commandment ask God keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the feventh day is the Sabbath of the Lord thy God. In it thou thalt do no manner of work, thou, and thy fon, and thy daughter, thy man-fervant, and thy maid-fervant, thy cattle, and the stranger that is within thy gates. For in fix days the Lord made heaven and earth, the fea, and all that in them is, and rested the seventh day: wherefore the Lord bleffed the feventh day, and hallowed it.

People. Lord, have mercy up-

to keep this law.

Minister. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no

murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not com-

mit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear falle witness against thy neighbour. and here a sommer of set

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People. Lord, have mercy upon us, and incline our hearts See male to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his fervant, nor his maid, nor his ox, nor his als, nor any thing that is his.

People. Lord, have mercy upon us, and write all thefe thy laws in our hearts, we befeech

I Then shall follow one of these two Collects for the King, the Prieft standing as before, and saying,

Let us pray.

LMIGHTY God, whose A kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and fo rule the heart of thy chosen fervant GEORGE, our King and Governor, that he (knowing whole minister he is) may above all things feek thy honour and glory; and that we and all his fubjects (duly confidering whose authority he hath) may faithfully ferve, honour, and humbly obey him, in thee, and for thee, according to thy bleffed Word and Ordinance, through Jesus Christ our Lord; who, with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. Amen. dale to Mainste 15dy

Herdinabus of Or, ban naves. LMIGHTY and everlaft-Hing God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou doft dispose and turn them, as it feemeth best to thy godly wifdom; We humbly befeech thee, fo to dispose and govern the heart of GEORGE thy fervant, our King and Governor, that in all his thoughts, words, and works, he may ever feek thy honour and glory; and fludy to preferve thy people committed to his charge, in wealth, peace, and godlines: Grant this, O merciful Father, for thy dear Son's fake, Jefus Christ our Lord. Amen. areal whose enterior dendabate

I Then shall be faid the Collect of the Day. And immediately after the Collect, the Prieft shall read the Epiftle, faying, The Epiftle, or, The portion of Scripture appointed for the Epistle] is written in the ---- Chapter of beginning at the --- Verse. And the Epiftle ended, he shall say, Here endeth the Epistle. Then Shall he read the Gospel (the People all standing up) faying, The holy Gospel is written in the ---- Chapter of beginning at the Verse. And the Gospel ended, Shall be fung or faid the Greed following, the People Still flanding, as before the A como

I Be-

Believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:

And in one Lord Jefus Chrift, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one fubftance with the Father, By whom all things were made: Who for us men, and for our falvation, came down from heaven, And was incarnate by the Holy Ghoft of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate: He fuffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And fitteth on the right hand of the Father: And he shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorisied, Who spake by the prophets. And I believe one Catholick and Apostolick Church; I acknowledge one Baptism for the remission of sins; And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

I Then the Curate shall declare unto the People what Holy-days, or Fastingdays, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister; nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the place.

I Then Shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.

I Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinkelh most convenient in his discretion.

L fore men, that they may fee your good works, and glorify your Father which is in heaven. S. Matth. 5. 16.

Lay not up for yourselves treasures upon earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through norsteal. S. Matth. 6. 19, 20.

Whatfoever ye would that men should do unto you, even

fo do unto them; for this is the law and the prophets. S. Matth.

Not every one that faith unto me, Lord, Lord, shall enterinto the kingdom of heaven; but he that doeth the will of my Father which is in heaven. S. Matth. 7. 21.

Zaccheus stood forth, and faid unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. S. Luke 19.8.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? I Cor. 9. 7.

If we have fown unto you spiritual things, is it a great matter if we shall reap your worldly things? I Cor. 9. 11.

Do ye not know, that they who minister about holy things, live of the sacrifice? and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. 1 Cor. 9: 13, 14.

He that foweth little, shall reap little; and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver. 2 Cor. 9. 6, 7.

Let him that is taught in the Word, minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. Gal. 6. 6, 7.

While we have time, let us do good unto all men; and fpecially unto them that are of the houshold of faith. Gal. 6.10.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. I Tim. 6. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 Tim. 6. 17, 18, 19.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. Heb. 6. 10.

To do good, and to distribute, forget not; for with such facrifices God is well pleased. Heb. 13. 16.

Whofo hath this world's good, and feeth his brother have need, and fhutteth up his compassion from him; how dwelleth the love of God in him? I. S. John 3. 17.

Give alms of thy goods, and

never

never turn thy face from any poorman; and then the face of the Lord shall not be turned away from thee. Tob. 4. 7.

Be merciful after thy power: if thou haft much, give plenteoully; if thou hast little, do thy diligence gladly to give of that little: for fo gatherest thou thyfelf a good reward in the day of necessity. Tob. 1. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. Prov. 19. 17.

Bleffed be the man that provideth for the fick and needy: the Lord shall deliver him in the time of trouble. Pfal. 41. 1.

- I Whilft these Sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent Bason, to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.
- I And when there is a Communion, the Priest Shall then place upon the Table so much Bread and Wine as he Shall think Sufficient. After which done, the Priest Shall Say,

Let us pray for the whole state of Christ's Church militant here in earth. it collegatos

LMIGHTY and everliving God, who by thy holy Apostle hast taught us to make

prayers and supplications, and to give thanks for all men; We humbly befeech thee most mercifully [ \* to accept our alms and oblations, and to receive these our prayers, which we offer unto thy

\* If there be no alms or oblations, then Shall the words to accept our alms and oblations] be left out unfaid.

Divine Majesty; befeeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We befeech thee also to fave and defend all Christian Kings, Princes, and Governors; especially thy servant and GEORGE our King; that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true Religion and Virtue. Give grace, Oheavenly Father, to all Bishops and Curates; that they may both by their life and doctrine fet forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this Congregation here prefent; that with meek heart, and

due reverence, they may hear, and receive thy holy Word; truly ferving thee in holiness and righteousness all the days of their life. And we most humbly befeech thee of thy goodness, O Lord, to comfort and fuccour all them, who in this transitory life are in trouble, forrow, need, fickness, or any other adversity. And we also bless thy holy Name for all thy fervants departed this life in thy faith and fear; befeeching thee to give us grace, fo to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's fake, our only Mediator and Advocate. Amen.

I When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holyday immediately preceding) after the Sermon or Homily ended, he shall read this Exhortation following.

DEARLY beloved, on — day next I purpose, through God's affistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ; to be by them received, in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is

our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and fustenance in that holy Sacrament. Which being fo divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will prefume to receive it unworthily; my duty is to exhort you, in the mean feafon, to confider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to fearch and examine your own consciences (and that not lightly, and after the manner of diffemblers with God; but so) that ye may come holy and clean to fuch a heavenly feaft, in the marriagegarment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments: and wherein-soever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such, as are not only against God, but also

against

against your neighbours; then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing elfe but increase your damnation. Therefore if any of you be a blafphemer of God, an hinderer or flanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime; repent you of your fins, or elfe come not to that holy Table; lest after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and foul.

And because it is requisite, that no man should come to the holy. Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word, he may

receive the benefit of abfolution, together with ghostly counfel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

I Or in case he shall see the People negligent to come to the holy Communion, instead of the former, he Shall use this Exhortation.

EARLY beloved brethren, on \_\_\_\_ I intend by God's grace to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you for the Lord Jesus Christ's fake, that ye will not refuse to come thereto, being fo lovingly called and bidden by God himfelf. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feaft, decked his table with all kind of provision, so that there lacketh nothing but the guefts to fit down; and yet they who are called, without any cause, most unthankfully refuse to come. Which of you, in fuch a case, would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, left ye withdrawing yourfelves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to fay, I will not communicate, because I am otherwise hindered with worldly bufiness. But fuch excuses are not so eafily

fily accepted and allowed before God. If any man fay, I am a grievous finner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say, you will not come? When ye should return to God, will ye excuse yourselves, and say, ye are not ready? Confider earneftly with yourselves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not fo excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and according to mine office, I bid you in the Name of God; I call you in Christ's behalf; I exhortyou, as ye love your own falvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchfafe to yield up his foul by death upon the crofs for your falvation; fo it is your duty to receive the Communion in remembrance of the facrifice of his death, as he himfelf hath commanded: Which if ye shall neglect to do, confider with yourselves, how great injury ye do unto God, and how fore punilhment hangeth over your heads for the fame; when ye wilfully abstain from the Lord's Table, and feparate from your brethren, who come to feed on

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the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof, we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

I At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Prieft shall say this Exhortation.

EARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider. how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) so is the danger great, if we receive the same unworthily: For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and fundry

fundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent youtruly for your fins past; have a lively and fledfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghoft, for the redemption of the world by the death and paffion of our Saviour Christ, both God and man; who did humble himself even to the death upon the Crofs, for us miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and ex-And alt us to everlasting life. to the end that we should alway remember the exceeding great love of our Master, and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath inflituted and ordained holy Mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father, and the Holy Ghoft, let us give, as we are most bounden, continual thanks; fubmitting ourselves wholly to his holy will and pleafure, and studying to ferve him in true

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holiness and righteousness all the days of our life. Amen.

I Then shall the Priest say to them that come to receive the Holy Communion;

YE that do truly and earneftly repent you of your fins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

I Then shall this general Confession be made in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the People kneeling humbly upon their knees, and saying;

LMIGHTY God, Father of our Lord Jefus Chrift, Maker of all things, Judge of all men; We acknowledge and bewail our manifold fins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily forry for these our misdoings; The remembrance of them is grievous unto us; The burden of them

them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, forgive us all that is past; And grant that we may ever hereaster serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

I Then shall the Priest (or the Bishop, being present,) sland up, and turning himself to the People, pronounce this Absolution.

A LMIGHTY God, our heavenly Father, who of his great mercy hath promifed forgiveness of fins to all them, that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your fins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

#### I Then Shall the Priest Say,

Hear what comfortable words our Saviour Christ faith unto all that truly turn to him.

OME unto me, all ye that travel and are heavy laden, and I will refresh you. S. Matth.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him, should not perish, but have everlasting life. S. John 3. 16.

Hear also what Saint Paul saith.

This is a true faying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 Tim.

Hear also what Saint John faith.

If any man fin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our fins. 1 S. John 2. 1, 2.

I After which the Priest Shall proceed,

Lift up your hearts.

Answer. We lift them up unto

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

I Then shall the Priest turn to the Lord's Table, and say,

I T is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, \* Thesewords [Holy Father, Almighty, Everlast- mitted on Trinity Sunday.

I Here shall follow the proper Prefuce, according to the time, if there be any specially appointed; or else immediately shall follow,

THEREFORE with Angels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy,

Holy, Holy, Lord God of hofts, heaven and earth are full of thy glory: Glory be to thee, O Lord most high. Amen.

1 Proper Prefaces.

1 Upon Christmas-day, and seven days

BECAUSE thou didft give Jesus Christ thine only Son to be born, as at this time, for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

B UT chiefly are we bound to praife thee for the glorious Refurredion of thy Son Jefus Christ our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with Angels, &c.

¶ Upon Ascension-day, and seven days after.

THROUGH thy most dearly beloved Son Jefus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, be.

I Upon Whit-funday, and fix days after. THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghoft came down, as at this time, from heaven with a fudden great found, as it had been a mighty wind, in the likenels of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations; whereby we have been brought out of darknels and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

1 Upon the Feast of Trinity only.

HO art one God, one
Lord; not one only
person, but three persons in
one substance. For that which
we believe of the glory of the
Father, the same we believe
of the Son and of the Holy
Ghost, without any difference
or inequality. Therefore with
Angels, &c.

I After each of which Prefaces shall immediately be fung or faid,

THEREFORE with Angels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and faying, Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of

thy glory: Glory be to thee, O Lord most high. Amen.

I Then shall the Priest, kneeling down at the Lord's Table, fay in the name of all them that shall receive the Communion, this Prayer following.

TE do not presume to come to this thy Table, O merciful Lord, trufting in our own righteousness, but in thy manifold and great mercies: We are not worthy fo much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, fo to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our finful bodies may be made clean by his body, and our fouls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

I When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands; he shall fay the Prayer of Confectation, as followeth.

LMIGHTY God, our heavenly Father, who of thy tender mercy didft give thine only Son Jesus Christ to suffer death upon the crofs for our redemption; who made there by his one oblation of himfelf once offered) a full, perfect, and fufficient facrifice, oblation, and fatisfaction for the fins of

the whole world; and did inflitute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly befeech thee; and grant that we receiving thefe thy creatures of bread and wine, according to thy Son our Saviour Jefus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the fame night that he was betrayed, (a) Here the

(a) took Bread; and when he had given thanks, he (b) brake it, and gave it to his disciples, saying, Take, eat, (c) this is myBody, which is given for you:

the Paten into his hands: (b) And here to break the Bread: (c) And here to

Prieft is to take

lay his hand upon all the Bread. Do this in remembrance of

me. Likewise after supper, he (d) took the Cup; and when he had given thanks, he gave it to them, faying, Drink ye for (e) this is my Blood of the New Testament, which is shed for you, and for many, for the remission of fins : Do this, as oft as ye shall drink it, in re-

(d) Here he is · to take the Cup into his hand:

all of this;

(e) And here to lay hishand upon every veffel (beit Chalice or Flat gon) in which there is any Wire to be consecrat-

membrance of me. Amen.

I Then shall the Minister first receive the Communion in both kinds himfelf, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner, (if any be present;) and after that to the People also in order, into their hands, all meekly kneeling. And when he delivereth the Breadto anyone, he shall say,

HE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this, in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanks giving.

1 And the Minister that delivereth the Cup to any one, shall say,

THE Blood of our Lord-Jefus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this, in remembrance that Christ's Blood was shed for thee, and be thankful.

If the confecrated Bread or Wine be all fpent before all have communicated, the Priest is to confecrate more, according to the Form before prescribed; beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after supper, &c.] for the blessing of the Cup.

I When all have communicated, the Minister Shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

I Then shall the Priest say the Lord's Prayer, the People repeating after him every Petition. UR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

1 After shall be faid as followeth.

Lord and heavenly Father, we thy humble fervants entirely defire thy fatherly goodness, mercifully to accept this our facrifice of praise and thankfgiving; most humbly befeeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our fins, and all other benefits of his paffion. And here we offer and present unto thee, O Lord, ourselves, our fouls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly befeeching thee; that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold fins, to offer unto thee any facrifice; yet we beseech thee to accept this our bounden duty and fervice; not weighing our merits, but pardoning our offences,

offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

I Or this.

LMIGHTY and everliving God, we most heartily thank thee, for that thou doft vouchsafe to feed us, who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Iclus Christ; and dost affure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical Body of thy Son, which is the bleffed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly befeech thee, O heavenly Father, fo to affift us with thy grace, that we may continue in that holy fellowship, and do all fuch good works as thou hast prepared for us to walk in, through Jefus Christour Lord; to whom, with thee and the Holy Ghoft, be all honour and glory, world without end. Amen.

Then shall be said or sung, CLORY be to God on high, and in earth peace, goodwill towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

OLord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

I Then the Priest (or Bishop, if he be present,) shall let them depart with

this Bleffing.

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

1 Collects to be faid after the Offertory, when there is no Communion, every fuch day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.

A SSIST us mercifully, O Lord, in these our supplications and prayers, and dis-

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pose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. Amen.

Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

RANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. Amen.

PREVENT us, O Lord, in all our doings with thy most gracious favour, and fur-

ther us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name; and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

A LMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchfase to give us for the worthiness of thy Son Jesus Christour Lord. Amen.

A LMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. Amen.

And there shall be no Celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.

I Upon the Sundays and other Holy-days (if there be no Communion) shall be faid all that is appointed at the Communion, until the end of the general Prayer [For the whole state of Christ's Church militant here in earth] together with one or more of these Collects last before rehearsed, concluding with the Blessing.

And if there be not above twenty persons in the parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the leaft) communicate with the Prieft.

1 And in Cathedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they Shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

I And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice, that the Bread be fuch as is usual to be eaten; but the best and purest Wheat Bread

that conveniently may be gotten.

And if any of the Bread and Wine remain unconfecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he Shall then call unto him, Shall, immediately after the Bleffing, reverently eat and drink the same.

I The Bread and Wine for the Communion shall be provided by the Curate and the

Church-wardens, at the charges of the Parish.

I And note, That every Parishioner shall communicate at the least three times in the Year, of which Eafter to be one. And yearly at Eafter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their deputy or deputies; and pay to them or him all Ecclesiaftical Duties accustomably due, then and at that time to be paid.

I After the Divine Service ended, the Money given at the Offertory shall be disposed of to fuch pious and charitable uses, as the Minister and Church-wardens Shall think fit. Wherein if they disagree, it shall be disposed of as the

Ordinary Shall appoint.

HEREAS it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a fignification of our humble and grateful acknowledgment of the Benefits of Christ therein given to all worthy receivers, and for the avoiding of fuch prophanation and diforder in the holy Communion, as might otherwise enfue:) Yet, left the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is hereby declared, That thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural Substances; and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians:) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body, to be at one time in more places than one.

#### The MINISTRATION of

#### PUBLICK BAPTISM of INFANTS, To be used in the CHURCH.

- I The People are to be admonished, that it is most convenient, that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of People come together: as well for that the Congregation there present may testify the receiving of them that be newly baptized, into the number of Christ's Church; as also because in the Baptism of Insants, every man present may be put in remembrance of his own prosession made to God in his Baptism. For which cause also it is expedient, that Baptism be ministered in the vulgar Tongue. Nevertheless, (if necessity so require) Children may be baptized upon any other day.
- And note, That there shall be for every Male-child to be baptized, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.
- I When there are Children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font, swhich is then to be filled with pure Water, and standing there, shall say,

HATH this Child been already baptized, or no?

I If they answer, No: Then shall the Priest proceed as followeth.

DEARLY beloved, forafmuch as all men are conceived and born in fin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate, and born anew of Water and of the Holy Ghost; I befeech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this Child that thing which by nature he cannot have; that he may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same.

> I Then shall the Priest say, Let us pray.

A LMIGHTY and everlafting God, who of thy great mercy didft fave Noah and his family in the ark from periffing by water; and alfo didft fafely lead the children of Ifrael thy people through the Red fea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didft fandify Water to the mystical washing

away

away of fin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon this Child; wash him, and sandify him with the Holy Ghost; that he being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may fo pass the waves of this troublesome world, that finally he may come to the land of everlafting life; there to reign with thee, world without end, through Jesus Christ our Lord. Amen.

LMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for fuccour, the lifeof them that believe, and the resurrection of the dead; We call upon thee for this Infant, that he coming to thy holy Baptifm, may receive remission of his fins by spiritual regeneration. Receive him, O Lord, as thou haft promifed by thy wellbeloved Son, faying, Ask, and ye shall have; feek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that feek, find; open the gate unto us that knock, that this Infant may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou haft promifed by Christ our Lord. Amen.

I Then shall the People stand up, and the Priest shall say,

Hear the words of the Gospel written by Saint Mark, in the tenth Chapter, at the thirteenth Verse.

HEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jefus faw it, he was much difpleased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of fuch is the kingdom of God. Verily I fay unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and bleffed them.

I After the Gospel is read, the Minister Shall make this brief Exhortation upon the words of the Gospel.

DELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed, he declared his goodwill towards them; for he embraced them in his arms, he laid his hands upon them, and bleffed them. Doubt ye not therefore,

therefore, but earnestly believe, that he will likewife favourably receive this present Infant; that he will embrace him with the arms of his mercy; that he will give unto him the bleffing of eternal life, and make him partaker of his everlasting kingdom. Wherefore, we being thus perfuaded of the goodwill of our heavenly Father towards this Infant, declared by his Son Jesus Christ; and nothing doubting, but that he favourably alloweth this charitable work of our's, in bringing this Infant to his holy Baptism; let us faithfully and devoutly give thanks unto him, and fay,

A LMIGHTY and everlafting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to this Infant, that he may be born again, and be made an heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

I Then shall the Priest Speak unto the Godfathers and Godmothers on this wife.

DEARLY beloved, ye have brought this Child here to be baptized; ye have prayed that our Lord Jefus Christ

would vouchfafe to receive him. to release him of his fins, to fandify him with the Holy Ghoft, to give him the kingdom of heaven, and everlafting life. have heard also, that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promife, he for his part will most furely keep and perform. Wherefore, after this promise made by Christ, this Infant must also faithfully for his part, promise by you that are his fureties, (until he come of age to take it upon himself,) that he will renounce the devil and all his works, and constantly believeGod's holy Word, and obediently keep his Commandments.

I demand therefore,

OST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous defires of the fame, and the carnal defires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.
Minister.

OST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jefus Chrift his onlybegotten Son our Lord? And that he was conceived by the Holy Ghoft; born of the Virgin Mary; that he fuffered under Pontius Pilate, was crucified,

dead,

dead, and buried; that he went down into hell, and also did rife again the third day; that he ascended into heaven, and fitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And doft thou believe in the Holy Ghoft; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Refurrection of the flesh; and everlafting Life after death?

Answer. All this I stedfastly believe.

Minister.

HAR WANT TILT thou be baptized in this Faith? Answer. That is my defire.

Minister. TILT thou then obedi-V ently keep God's holy will and commandments, and walk in the fame all the days of thy life? in distant o

Answer. I will.

I Then Shall the Priest Say,

Merciful God, grant that the old Adam in this Child may be fo buried, that the new man may be raifed up in him. Amen.

Grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him. Amen.

Grant that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that who foever is here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlaftingly rewarded, through thy mercy, O bleffed Lord God, who doft live and govern all things, world without end. Amen.

LMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our fins, did fhed out of his most precious fide both water and blood; and gave commandment to his difciples, that they should go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we befeech thee, the fupplications of thy Congregation; fandify this Water to the mystical washing away of sin; and grant that this Child now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

I Then the Priest Shall take the Child into his hands, and shall fay to the Godfathers and Godmothers,

Name this Child.

I And then naming it after them, (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly and warily, Saying,

T I baptize thee, In the . Name of the Father, and of the Son, and of the Holy Ghost. Amen.

I But if they certify that the Child is weak, it Shall Suffice to pour Water upon it, saying the aforesaid words.

T I baptize thee, In the . Name of the Father, and of the Son, and of the Holy Ghoft. Amen.

I Then the Priest Shall Say,

7 E receive this Child into the congregation of Christ's flock; \* Here the and do \* fign him Prieft Shallmake with the fign of a Crossupon the the Cross, in to-Child's forehead. ken, that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue Christ's faithful soldier and fervant unto his life's end. Amen.

#### I Then Shall the Prieft Say,

CEEING now, dearly beloved brethren, that this Child is regenerate, and grafted into the body of Christ's Church; let us give thanks unto Almighty God forthese benefits, and with one accord make our prayers unto him, that this Child may lead the rest of his life according to this beginning.

I Then shall be faid, all kneeling, UR Father, which art in heaven, Hallowed be thy Name; Thykingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

#### I Then Shall the Prieft fay,

TE yield thee hearty thanks, most merciful Father, that it hath pleafed thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And humbly we befeech thee to grant, that he being dead unto fin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of fin; and that as he is made partaker of the death of thy Son, he may also be partaker of his refurredion; fo that finally, with the refidue of thy holy Church, he may be an inheritor of thine everlasting kingdom, through Christ our Lord. Amen.

I Then all flanding up, the Priest Shall fay to the Godfathers and Godmothers this Exhortation following.

ORASMUCH as this Child hath promifed by you his fureties, to renounce the devil

and

and all his works, to believe in God, and to ferve him; ye must remember, that it is your parts and duties to fee that this Infant be taught, fo foon as he shall be able to learn, what a folemn vow, promife, and profession he hath here made by you. And that he may know thefe things the better, ye shall call upon him to hear Sermons; and chiefly ye shall provide, that he may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his foul's health; and that this Child may be virtuoully brought up to lead a godly and a christian life; remembering always, that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

Then shall he add, and say;

Y E are to take care that this Child be brought to the Bilhop, to be Confirmed by him, fo foon as he can say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose.

I T is certain by God's Word; that Children which are baptized, dying before they commit actual fin, are undoubtedly saved.

To take away all scruple concerning the Sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon, first published in the Year MDCIV.

#### The MINISTRATION of

#### PRIVATE BAPTISM of Children in Houses.

I The Curates of every Parish shall often admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday next after their Birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved of by the Curate.

I And also they shall warn them, that without like great cause and necessity, they procure not their Children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion:

I First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with them that are present, call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer.

And then the Child, being named by some one that is present, the Minister shall pour Water upon it, faying these words:

I baptize thee, In the . Name of the Father, and of the Son, and of the Holy Ghoft. Amen.

I Then all kneeling down, the Minister shall give thanks unto God, and fay,

TE yield thee hearty thanks, most merciful Father, that it hath pleafed thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And we humbly befeech thee to grant, that as he is now made partaker of the death of thy Son, so he may be also of his refurrection; and that finally, with the refidue of thy faints, he may inherit thine everlafting kingdom, through the fame thy Son Jefus Christ our Lord. Amen.

I And let them not doubt, but that the Child so baptized, is lawfully and fufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child which is after this fort baptized, do afterward live, it is expedient that it be brought into the Church; to the intent, that if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism by him privately before used: In which case he shall say thus,

Certify you, that according Order of the Church, at fuch a

time, and at fuch a place, before divers witnesses I baptized this Child.

(

I But if the Child were baptized by any other lawful Minister, then the Minister of the Parish where the Child was born or christened, Shall examine and try whether the Child be lawfully baptized, or no. In which case, if those that bring any Child to the Church, do answer, that the same Child is already baptized, then Shall the Minister examine them further, Saying,

Y whom was this Child baptized?

Who was prefent when this Child was baptized?

Because some things effential to this Sacrament may happen to be omitted through fear or hafte, in fuch times of extremity; therefore I demand further of you,

With what matter was this Child baptized?

With what words was this Child baptized?

And if the Minister Shall find by the Answers of such as bring the Child, that all things were done as they ought to be; then shall not he christen the Child again, but Shall receive him as one of the flock of true christian people, saying thus;

Certify you, that in this cafe all is well done, and acto the due and prescribed cording unto due order, concerning the baptizing of this Child;

Child; who being born in original fin, and in the wrath of God, is now by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: For our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise:

S. MARK 10. 13.

HEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jefus faw it, he was much displeased, and faid unto them, Suffer the little children to come unto me, and forbid them not: for of fuch is the kingdom of God. Verily I fay unto you, Whofoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and bleffed them.

After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their

innocency. Ye perceive how by his outward gesture and deed, he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and bleffed them. Doubt ye not therefore, but earnestly believe, that he hath likewife favourably received this present Infant; that he hath embraced him with the arms of his mercy; and (as he hath promifed in his holy Word) will give unto him the bleffing of eternal life, and make him partaker of his everlasting kingdom. Wherefore we being thus perfuaded of the goodwill of our heavenly Father, declared by his Son Jesus Christ, towards this Infant; let us faithfully and devoutly give thanks, unto him, and fay the Prayer which the Lord himself taught us:

UR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

A LMIGHTY and everlafting God, heavenly Father, we give thee humble thanks, that thou hast vouchfased to call us to the knowledge of thy grace, and saith in thee; Increase this knowledge, and confirm this saith in us

P 3

evermore. Give thy Holy Spirit to this Infant; that he being born again, and being made an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy fervant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

I Then shall the Priest demand the Name of the Child: which being by the Godfathers and Godmothers pronounced, the Minister shall say,

OST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the slesh; so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

OST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his onlybegotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the slesh; and everlasting Lifeaster death?

Anfwer. All this I stedfastly

believe.

Minister.

ILT thou then obediently keep God's holy will and commandments, and walk in the fame all the days of thy life?

Anfwer. I will.

I Then Shall the Priest Say,

TE receive this Child into the congregation of Christ's flock; \* Here the and do \* fign him Prieft Shall make with the fign of a Cross upon the the Crofs, in to-Child's forehead. ken, that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against fin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end. Amen.

SEEING now, dearly beloved brethren, that this Child is by Baptism regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that he

may lead the rest of his life according to this beginning.

I Then Shall the Priest fay, TE yield thee hearty thanks, most merciful Father, that it hath pleafed thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And humbly we befeech thee to grant, that he being dead unto fin, and living unto righteoufness, and being buried with Christ in his death, may crucify the old man, and unterly abolish the whole body of fin; and that as he is made partaker of the death of thy Son, he may also be partaker of his refurrection; fo that finally, with the relidue of thy holy Church, he may be an inheritor of thine everlasting kingdom, through Jefus Christ our Lord. Amen.

I Then all flanding up, the Minister shall make this Exhortation to the Godfathers and Godmothers.

FOR ASMUCH as this Child hath promised by you his Sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that this Insant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath here made by you. And that he may know these things the better, ye shall call upon him to hear Sermons;

and chiefly ye shall provide, that he may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things, which a Christian ought to know and believe to his foul's health; and that this Child may be virtuoully brought up to lead a godly and a christian life; remembering always, that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him; that as he died, and rofe again for us; fo should we, who are baptized, die from fin, and rife again unto righteoufnels; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

But if they which bring the Infant to the Church, do make such uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism;) then let the Priest baptize it in the form before appointed for Publick Baptism of Insants; saving, that at the dipping of the Child in the Font, he shall use this form of words:

I f thou art not already baptized, N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The

# BAPTISM to fuch as are of RIPER YEARS, And able to answer for themselves.

I When any such Persons as are of riper Years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.

And if they shall be found fit, then the Godfathers and Godmothers (the People being affembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font, immediately after the Second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.

And standing there, the Priest shall ask, whether any of the persons here presented, be baptized, or no. If they shall answer, No: then shall the Priest say thus:

EARLY beloved, Forafmuch as all men are conceived and born in fin, and that which is born of the flesh is flesh, and they that are in the slesh cannot please God, but live in fin, committing many adual transgressions; and that our Saviour Christ faith, None can enter into the kingdom of God, except he be regenerate, and born anew of Water and of the Holy Ghost; I befeech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have; that they may be baptized with Water and the HolyGhoft, and received into Christ's holy Church, and be made lively members of the same.

I Then shall the Priest fay, Let us pray. And here all the Congregation shall kneel.

LMIGHTY and everlasting God, who of thy great mercy didft fave Noah and his family in the ark from perishing by water; and also didft fafely lead the children of Ifrael thy people through the Red fea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sandify the element of water to the myslical washing away of sin; We befeech thee, for thine infinite mercies, that thou wilt mercifully look upon thefe thy fervants; wash them, and fandify them with the Holy Ghost; that they being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyfulthrough hope, and rooted in charity,

may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord.

LMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for fuccour, the life of them that believe, and the refurrection of the dead; We call upon thee for thefe perfons, that they coming to thy holy Baptism, may receive remission of their sins by spiritual regeneration. Receive them, O Lord, as thou haft promifed by thy well-beloved Son, faying, Afk, and ye shall receive; feek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that afk; let us that feek, find; open the gate unto us that knock; that these persons may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou haft promifed by Christ our Lord. Amen.

I Then Shall the People stand up, and the Priest shall say,

Hear the words of the Gospel written by Saint John, in the third Chapter, beginning at the first Verse.

THERE was a man of the Pharifees, named Nicodemus, a ruler of the Jews: The fame came to Jefus by night,

and faid unto him, Rabbi, we know that thou art a teacher come from God: For no man can do these miracles that thou doeft, except God be with him. Jesus answered and said unto him, Verily, verily I fay unto thee, Except a man be born again, he cannot fee the kingdom of God. Nicodemus faith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jefus answered, Verily, verily I fay unto thee, Except a man be born of Water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleth, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I faid unto thee, Ye must be born again. The wind bloweth where it lifteth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: fo is every one that is born of the Spirit.

1 After which he shall say this Exhortation following.

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, That except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise immediately be-

fore his ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) he gave command to his disciples, faying, Go ye into all the world, and preach the Gospel to every creature: He that believeth, and is baptized, shall be faved; but he that believeth not, shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and faid to him and the rest of the Apostles, Men and brethren, what shall we do? replied and faid unto them, Repent, and be baptized every one of you for the remiffion of fins, and ye shall receive the gift of the Holy Ghoft. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, faying, Save yourfelves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now fave us (not the putting away of the filth of the flesh, but the answer of a good confcience towards God) by the refurredion of Jesus Christ. Doubt ye not therefore, but earneftly believe, that he will favourably receive these present persons, truly repenting, and coming unto him by faith; that

he will grant them remission of their sins, and bestow upon them the Holy Ghost; that he will give them the blessing of eternal life, and make them partakers of his everlasting kingdom.

Wherefore we being thus persuaded of the good-will of our heavenly Father towards these persons, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

LMIGHTY and everlafting God, heavenly Father, we give thee humble thanks, that thou hast vouchfafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to these persons; that they may be born again, and be made heirs of everlasting falvation, through our Lord Jefus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

Then the Priest Shall Speak to the Persons to be baptized, on this wife:

TELL-BELOVED, who are come hither desiring to receive holy Baptism, ye have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchfast to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. Ye have heard also, that our Lord Jesus

Jefus Christ hath promised in his holy Word, to grant all those things that we have prayed for: which promise he, for his part, will most surely keep

and perform.

Wherefore, after this promife made by Christ, ye must also faithfully for your part promise in the presence of these your witnesses, and this whole congregation, that ye will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his Commandments.

I Then Shall the Priest demand of each of the Persons to be baptized, severally, these Questions following:

Question.

OST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the slesh; so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Question.

OST. thou believe in Godthe Father Almighty, Maker of heaven and earth?

And in Jesus Christ his onlybegotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rife again the third day; that he ascended into heaven, and sitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the slesh; and everlassing Life after death?

Answer. All this I stedfastly

believe.

Question,

ILT thou be baptized in this Faith?

Answer. That is my desire.

Question.

vill and commandments, and walk in the fame all the days of thy life?

Answer. I will endeavour so to do, God being my helper.

I Then Shall the Priest Say,

Merciful God, grant that the old Adam in these persons may be so buried, that the new man may be raised up in them. Amen.

Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them.

Amen.

Grant that they may have power and strength to have victory, aud to triumph against the devil, the world, and the slesh. Amen.

Grant

Grant that they being here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

LMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgivenels of our fins, did shed out of his most precious fide both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghoft; Regard, we befeech thee, the supplications of thy Congregation; fanctify this Water to the mystical washing away of fin; and grant that the perfons now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jefus Christ our Lord. Amen.

I Then shall the Priest take each Perfon to be baptized, by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,

Name of the Father, and of the Son, and of the Holy Ghost. Amen.

I Then Shall the Priest Say,

to the congregation of Christ's flock; and do \* fign him with the fign of the Cross, in token, that here.

\* Here the Priest shall make a Cross upon the Person's forehead.

after he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end. Amen.

#### I Then Shall the Priest Say,

SEEING now, dearly beloved brethren, that these
persons are regenerate, and grafted into the body of Christ's
Church, let us give thanks unto Almighty God for these benesits, and with one accord
make our prayers unto him,
that they may lead the rest of
their life according to this beginning.

I Then Shall be faid the Lord's Prayer, all kneeling.

UR Father, which art in heaven, Hallowedbethy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

A E yield thee humble thanks, O heavenly Father, that thou haft vouchfafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore: Give thy Holy Spirit to these persons; that being now born again, and made heirs of everlasting falvation through our Lord Jefus Christ, they may continue thy fervants, and attain thy promifes, through the same Lord Jefus Ghrift thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. Amen.

I Then all standing up, the Priest shall use this Exhortation sollowing; speaking to the Godsathers and Godmothers first.

FOR ASMUCH as these perfons have promised in your presence, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put them in mind, what a solemn vow, promise, and profession they have now made before this congregation, and especially before you their chosen witnesses. And ye are also to call upon them to use all diligence to be rightly instructed in God's holy Word; that so they may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

I And then speaking to the new baptized Persons, he shall proceed, and say,

ND as for you, who have now by Baptism put on Christ, it is your part and duty alfo, being made the children of God, and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always, that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again forus; so should we, who are baptized, die from fin, and rife again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of days of my life. living. TOWN DOR HIDE

It is expedient that every Person, thus baptized, should be consirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.

If any Persons not baptized in their Insancy, shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Insants, or sin case of extreme danger) the Office for Private Baptism; only changing the word [Insant] for [Child or Person] as occasion requireth.

Q

#### CATECHISM:

That is to fay,

An Instruction, to be learned of every Person, before he be brought to be confirmed by the Bishop.

Question.

WHAT is your Name?

Answer. N. or M.

Quest. Who gave you this

Name?

Answ. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Quest. What did your Godfathers and Godmothers then

for you?

Anfw. They did promise and vow three things in my Name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinfullusts of the sless. Secondly, that I should believe all the Articles of the Christian Faith; And thirdly, that I should keep God's holy Willand Commandments, and walk in the same all the days of my life.

Quest. Dost thou not think that thou art bound to believe, and to do, as they have pro-

mised for thee?

Answ. Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus

Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechift.

Rehearfe the Articles of thy Belief.

Answer.

Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghoft; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy

Belief?

Answ. First, I learn to believe in God the Father, who hath made me, and all the world;

Secondly.

#### A CATECHISM.

Secondly, in God the Son, who hath redeemed me, and all mankind;

Thirdly, in God the Holy Ghoft, who fandifieth me, and all the elect people of God.

Queft. You faid, that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments: Tell me how many there be?

Anfw. Ten. Quest. Which be they?

Anfwer.

THE same which God spake in the twentieth Chapter of Exodus, faying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalthavenone other

gods but me. 15 Vlaskaniano

II. Thou shalt not make to thyfelf any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and vilit the fins of the fathers upon the children, unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou haft to do; but the feventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy fon, and thy daughter, thy man-fervant, and thy maid-fervant, thy cattle, and the stranger that is within thy gates. For in fix days the Lord made heaven and earth, the fea, and all that in them is, and rested the seventh day: wherefore the Lord bleffed the feventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no mur-

Hally in the tree of

VII. Thou shalt not commit adultery.

VIII. Thou shalt not fleal.

IX. Thou fhalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his fervant, nor his maid, nor his ox, nor his afs, nor any thing that is his.

Queft. What dost thou chiefly learn by these commandments?

Anfw. I learn two things: My duty towards God, and my duty towards my Neighbour.

Quest. What is thy duty towards God ?hills book vie

Anfw. My duty towards God, is to believe in him, to fear him,

#### A CATECHISM.

him, and to love him with all my heart, with all my mind, with all my foul, and with all my firength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Quest. What is thy duty towards thy Neighbour?

Anfas. My duty towards my Neighbour, is to love him as myfelf, and to do to all men, as I would they should do unto me : To love, honour, and fuccour my father and mother: To honour and obey the King, and all thar are put in authority under him: To submit myself to all my governors, teachers, spiritual pastors, and masters: To order myself lowly and reverently to all my betters: To hurt no body by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and flandering: To keep my body in temperance, foberness, and chastity: Not to covet, nor defire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

My good child, know this, that thouart notable to do these things of thyself, nor to walk in

the Commandments of God, and to ferve him, without his fpecial grace; which thou must learn at all times to call for by diligent prayer: Let me hear therefore, if thou canst fay the Lord's Prayer.

Answer.

UR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Quest. What desirest thou of God in this Prayer?

Answer. I defire my Lord God our heavenly Father, who is the giver of all goodness, to fend his grace unto me, and to all people; that we may worship him, ferve him, and obey him, as we ought to do. And I pray unto God, that he will fend us all things that be needful both for our fouls and bodies; and that he will be merciful unto us, and forgive us our fins; and that it will please him to fave and defend us in all dangers, ghoftly and bodily; and that he will keep us from all fin and wickedness, and from our ghostly enemy, and from everlasting death. And this I truft he will do of his mercy and goodnels, through our Lord Jesus Christ: and therefore I fay, Amen; So

#### A CATECHISM.

Question.

How many Sacraments hath Christ ordained in his Church?

Anfw. Two only, as generally necessary to falvation; that is to fay, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word Sacrament?

Answ. I mean an outward and visible fign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament?

Anfw. Two; the outward visible fign, and the inward spiritual grace.

Quest. What is the outward visible fign, or form in Baptism?

Answ. Water; wherein the person is baptized, In the Name of the Father, and of the Son, and of the Holy Ghost.

Queft. What is the inward and

spiritual grace?

Answ. A death unto fin, and a new birth unto righteousness: for being by nature born in fin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of

persons to be baptized?

Answ. Repentance, whereby they forsake sin; and Faith, whereby they stedsfastly believe the promises of God made to them in that Sacrament. Quest. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Anfw. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Queft. Why was the Sacrament of the Lord's Supper ordained?

Answ. For the continual remembrance of the facrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part, or fign of the Lord's Supper?

Answ. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the inward part,

or thing fignified?

Answ. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Quest. What are the benefits whereof we are partakers there-

by?

Answ. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine.

Quest. What is required of them who come to the Lord's Supper?

Answ. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercythrough Christ, with a thankful remembrance of his death; and be in charity with all men.

0 3

# The Order of CONFIRMATION.

- I The Curate of every Parish shall diligently upon Sundays and Holy-days, after the Second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.
- And all Fathers, Mothers, Masters, and Dames, Shall cause their Children, Servants, and Apprentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn. greated thouby
- I So foon as Children are come to a competent Age, and can fay in their Mother-Tongue, the Greed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a witness of their Confirmation.
- I And when sover the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish Shall either bring, or fend in writing, with his hand Subscribed thereunto, the Names of all fuch Persons within his Parish, as he Shall think fit to be presented to the Bishop to be confirmed. And if the Bishop approve of them, he shall confirm them in manner following.

#### The ORDER of

# CONFIRMATION,

#### OR he Louis Supper Laying on of Hands upon those that are baptized, and come to Years of Discretion.

I Upon the day appointed, all that are to be then confirmed, being placed, and standing in order before the Bishop; he (or some other Minister appointed by him,) Shall read this Preface following.

O the end that Confirmation may be ministered to the more edifying of fuch as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but fuch as can fay the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Cate-

chism are contained: which order is very convenient to be observed; to the end that children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promifed for them in Baptism, they may themfelves, with their own mouth and confent, openly before the Church, ratify and confirm the fame;

# The Order of CONFIRMATION.

fame; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have affented unto.

I Then Shall the Bishop Say,

Do ye here, in the presence of God, and of this congregation, renew the solemn promise and vowthat was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do all those things, which your Godsathers and Godmothers then undertook for you?

1 And every one shall audibly answer,
I do.

The Bishop.

Our help is in the Name of the Lord;

Answ. Who hath made heaven and earth.

Bishop. Bleffed be the Name of the Lord,

Answ. Henceforth world without end.

Bishop. Lord, hear our prayers;

Anfw. And let our cry come unto thee.

Bishop. Let us pray.

LMIGHTY and everliv-

fafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their

fins; Strengthen them, we befeech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy sear, now and for ever. Amen.

I Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

Child [or this thy Servant] with thy heavenly grace, that he may continue thine for ever, and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom. Amen.

Then shall the Bishop say, The Lord be with you: Answ. And with thy spirit.

I And (all kneeling down) the Bishop
shall add,

Let us pray.

UR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And leadus not into temptation, But deliver us from evil. Amen.

I And this Collect.

LMIGHTY and everlafting God, who makest us both to will and to do those things that be good and acceptable unto thy Divine Majesty; We make our humble fupplications unto thee for these thy fervants, upon whom, after the example of thy holy Apostles, we have now laid our hands, to certify them (by this fign) of thy . favour and gracious goodness towards them. Let thy fatherly hand, we befeech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlafting life, through our Lord Jefus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

Almighty Lord, and ever. lafting God, vouchfafe, we befeech thee, to direct, fanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

1 Then the Bishop shall bless them, Saying thus,

THE Bleffing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. Amen.

And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

# The FORM of Solemnization of MATRIMONY.

I First the Banns of all that are to be married together, must be published in the Church three several Sundays (or Holy-days,) in the time of divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed Manner,

 I And if the Personsthat are to be married, dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwint them, without a Certiscate of the Banns being thrice asked, from the Curate of the other Parish.

At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church with their Friends and Neighbours: and there slanding together, the Man on the right hand, and the Woman on the

left, the Priest Shall fay,

EARLY beloved, we are gathered together here in the fight of God, and in the face of this congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, fignifying unto us the mystical union that is betwixtChrist and hisChurch: which holy estate Christ adorned and beautified with his prefence, and first miracle that he wrought in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand unadvifedly, lightly, or wantonly, to fatisfy men's carnal lusts and appetites, like brute beafts that have no understanding; but reverently, difcreetly, advisedly, foberly, and in the fear of God; duly confidering the causes for which Matrimony was ordained.

First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained for a remedy against fin, and to avoid fornication; that such perfons as have not the gift of continency, might marry, and keep themselves undefiled members of Christ's body.

Thirdly, it was ordained for the mutual fociety, help, and comfort that the one ought to have of the other, both in pro-

fperity and advertity.

Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereaster for ever hold his peace.

I And also, speaking unto the Persons that shall be married, he shall say;

Require and charge you both, (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow, are not joined together by God, neither is their Matrimony lawful.

At which day of Marriage, if any man do alledge and declare any Impediment, why they may not be coupled together in Matrimony by God's Law, or the Laws of this Realm; and will be bound, and fufficient Sure-

ties with him, to the Parties; or else put in a Caution, (to the full value of such charges as the Persons to be married do thereby sustain,) to prove his allegation; then the Solemnization must be deserred, until such time as the truth be tried.

If no impediment be alledged, then fhall the Curate fay unto the Man,

M. WILT thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wiltthou love her, comfort her, honour, and keep her in sickness and in health; and for saking all other, keep thee only unto her, so long as ye both shall live?

The man shall answer, I will.

Then shall the Priest say unto the Woman,

N. WILT thou have this man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, serve him, love, honour, and keep him insickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

I The Woman Shall answer, I will.

I Then Shall the Minister Say,

Who giveth this Woman to be married to this Man?

I Then shall they give their troth to each other in this manner:

The Minister receiving the Woman at her Father's or Friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth:

I M. take thee N. to mywedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

I Then Shall they loofe their hands; and the Woman with her right hand taking the Man by his right hand, shall lukewife say after the Minister;

I N. take thee M. to my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

I Then Shall they again loofe their hands; and the Man Shall give unto the Woman a Ring, laying the same upon the book, with the accustomed duty to the Priest and Clerk. And the Priest taking the Ring, shall deliver it unto the Man, to put it upon the fourth singer of the Woman's left hand. And the Manholding the Ring there, and taught by the Priest, shall say,

wed, with my body I thee worship, and with all my worldly

worldly goods I thee endow; In the Name of the Father, and of the Son, and of the Holy Ghoft. Amen.

I Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they shall both kneel down, and the Minister shall say,

Let us pray.

Eternal God, creator and preferver of all mankind, giver of all spiritual grace, the author of everlafting life; Send thy bleffing upon thefe thy fervants, this man and this woman, whom we blefs in thy Name; that as Isaac and Rebecca lived faithfully together, fo these persons may furely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge;) and may ever remain in perfed love and peace together, and live according to thy laws, through Jesus Christ our Lord.

I Then shall the Priest join their right hands together, and say,

Those whom God hath joined together, let no man put asunder.

I Then Shall the Minister Speak unto the People.

PORASMUCH as M. and N. have confented together in holy wedlock, and have witneffed the same before God and this company, and thereto have

given and pledged their troth either to other, and have declared the fame, by giving and receiving of a Ring, and by joining of hands; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghoft. Amen.

I And the Minister Shall add this Blessing.

OD the Father, God the Son, Godthe Holy Ghoft, blefs, preferve, and keep you; the Lord mercifully with his favour look upon you; and fo fill you with all fpiritual benediction and grace, that ye may fo live together in this life, that in the world to come ye may have life everlafting. Amen.

I Then the Minister or Clerks going to the Lord's Table, shall say or sing this Pfalm following.

Beati omnes. PSAL. 128.

B LESSED are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thine house:

houle;

Thy children like the olivebranches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou

fhalt fee Jerufalem in prosperity all thy life long;

Yea, that thou shalt see thy children's children: and peace upon Israel.

Glory be to the Father, and to the Son: and to the Holy Ghoft;

As it was in the beginning, is' now, and ever shall be: world without end. Amen.

Or this Pfalm.

Deus mifereatur. PSAL. 67.

OD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy faving-health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghoft;

As it was in the beginning, is now, and ever shall be: world without end. Amen. I The Pfalm ended, and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, Shall say,

Lord, have mercy upon us.

Answer. Christ, have mercy upon us.

Minister. Lord, have mercy upon us.

UR Father, which art in heaven, Hallowed be thy Name; Thykingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Minister. O Lord, fave thy servant and thy handmaid;

Answer. Who put their trust in thee.

Minister. O Lord, fend them help from thy holy place;

Answer. And evermore defend them.

Minister. Be unto them a tower of strength,

Answer. From the face of their enemy.

Minister. O Lord, hear our prayer;

Answer. And let our cry come unto thee.

Minister.

God of Abraham, God of Isaac, God of Jacob, blefs these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy Word they shall profitably

learn,

learn, they may in deed fulfil the fame. Look, O Lord, mercifully upon them from heaven, and blefs them. And as thou didft fend thy bleffing upon Abraham and Sarah, to their great comfort; so vouchfafe to fend thy bleffing upon these thy servants; that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. Amen.

I This Prayer next following shall be omitted, where the Woman is past child-bearing.

Merciful Lord and heavenly Father, by whose gracious gift mankind is increased; We beseech thee, assist with thy blessing these two persons; that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour, through Jesus Christ our Lord. Amen.

God, who by thy mighty power haft made all things of nothing; who also (after other things set in order) didst appoint, that out of man, created after thine own image and similitude, woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put a sunder those whom thou

by Matrimony hadft made one: O God, who haft confecrated the state of Matrimony to such an excellent mystery, that in it is fignified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy fervants, that both this man may love his wife, according to thy Word, as Christ didlove his spouse the Church, who gave himself for it, loving and cherishing it even as his own slesh; and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. Amen.

A LMIGHTY God, who at the beginning did create our first parents, Adam and Eve, and did fanctify and join them together in marriage; Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love, unto your lives end. Amen.

After which, if there be no Sermon declaring the duties of Man and Wife, the Minister shall read as followeth.

A LL ye that are married, or that intend to take the holy estate of Matrimony R upon

upon you, hear what the holy Scripture doth fay, as touching the duty of hulbands towards their wives, and wives

towards their husbands.

Saint Paul, in his Epistle to the Ephelians, the fifth Chapter, doth give this commandment to all married men: Hufbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might fandify and cleanse it with the washing of water, by the Word; that he might prefent it to himself a glorious Church, not having fpot, or wrinkle, or any fuch thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies; he that loveth his wife, loveth himself: for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church : for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I fpeak concerning Christ and the Church. Nevertheless, let every one of you in particular fo love his wife, even as himself. Ephef. 5. 25.

Likewise the same Saint Paul writing to the Coloffians, fpeaketh thus to all men that are married: Husbands, love your wives, and be not bitter against them. Coloff. 3. 19.

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, faith unto them that are married: Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker veffel, and as being heirs together of the grace of life; that your prayers be not hindered. I S. Pet. 3. 7.

Hitherto ye have heard the duty of the husband toward the wife. Now likewife, ye wives, hear and learn your duties towards your hufbands, even as it is plainly fet forth in holy

Scripture.

Saint Paul, in the aforenamed Epiftle to the Ephelians, teacheth you thus; Wives, fubmit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he faith, Let the wife fee that she reverence her husband. Ephef. 5. 22.

And in his Epistle to the Coloffians, Saint Paul giveth you this fhort leffon; Wives, fubmit yourselves unto your own husbands, as it is fit in the Lord.

Coloff. 3. 18.

Saint Peter also doth instruct

you

you very well, thus faying; Ye wives, be in subjection to your own hulbands; that if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which

is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement. I. S. Pet. 3. 1.

It is convenient, that the new-married Persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.

#### The ORDER for the

#### VISITATION of the SICK.

When any person is sick, notice shall be given thereof to the Minister of the Parish; who coming into the sick person's house, shall say,

PEACE be to this house, and to all that dwell in it.

I When he cometh into the fick man's presence, he Shall say, kneeling down,

REMEMBER not, Lord, our iniquities, nor the iniquities of our fore-fathers: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood; and be not angry with us for ever.

Anfw. Spare us, good Lord.

I Then the Minister Shall Say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

UR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Minister. O Lord, fave thy fervant;

Answer. Which putteth his trust in thee.

Minister. Send him help from thy holy place;

Answer. And evermore mightily defend him.

R 2

Minister.

Minister. Let the enemy have no advantage of him;

Answer. Nor the wicked approach to hurt him.

Minister. Be unto him, OLord, a strong tower,

Answer. From the face of his enemy.

Minister. O Lord, hear our prayers;

Answer. And let our cry come unto thee.

Minister.

Lord, look down from heaven, behold, visit, and relieve this thy servant: Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord. Amen.

EAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with fickness: Sandify, we befeech thee, this thy fatherly correction to him; that the fense of his weakness may add ftrength to his faith, and seriousness to his repentance: That if it shall be thy good pleasure to restore him to his former health, he may lead the relidue of his life inthy fear, and to thy glory: or elfe give. him grace fo to take thy vifitation, that after this painful life ended, he may dwell with thee in life everlasting, through Jefus Christ our Lord. Amen.

EARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and fickness. Wherefore, whatsoever your fickness is, know you certainly that it is God's visitation. And for what cause soever this fickness is fent unto you; whether it be to try your patience for the example of others, and that your faith may be found, in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be fent unto you, to correct and amend in you whatfoever doth

offend the eyes of your hea-

venly Father; know you certainly, that if you truly repent

you of your fins, and bear your fickness patiently, trusting in

God's mercy, for his dear Son

Jesus Christ's sake, and render

unto him humble thanks for

his fatherly vilitation, submit-

ting yourself wholly unto his

will; it thall turn to your pro-

fit, and help you forward in

the right way that leadeth to

I Then shall the Minister exhort the fick

person after this form, or other like.

If the person visited be very sick, then the Curate may end his Exhortation in this place, or else proceed.

Part the chastisement of the Lord: For (as Saint Paul faith in the twelfth Chapter to

the

the Hebrews) whom the Lord loveth, he chasteneth, and scourgeth every fon whom he receiveth. If ye endure chaftening, God dealeth with you as with fons: for what fon is he whom the father chasteneth not? But if ye be without chastifement, whereof all are partakers; then are ye bastards, and not fons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in fubjection unto the Father of fpirits, and live? For they verily for a few days chaftened us after their own pleasure; but he for our profit, that we might be partakers of his holinefs. These words, good brother, are written in holy Scripture for our comfort and instruction; that we should patiently and with thankfgiving bear our heavenly Father's correction, whenfoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to christian persons, than to be made like unto Chrift, by fuffering patiently advertities, troubles, and ficknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory, before he was crucified. So truly our way to eternal joy, is to fuffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ;

that we may rife again from death, and dwell with him in everlasting life. Now therefore, taking your fickness, which is thus profitable for you, patiently; I exhort you in the Name of God, to remember the profession which you made unto God in your Baptilm. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without refpect of persons; I require you to examine yourfelf and your estate, both toward God and man; fo that accusing and condemning yourfelf for your own faults, you may find mercy at our heavenly Father's hand for Christ's fake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith: that you may know whether you do believe as a christian man should, or no.

I Here the Minister shall rehearse the Articles of the Faith, saying thus;

OST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his onlybegotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and R 3 sitteth

fitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the

quick and the dead?

And dost, thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of fins; the Resurrection of the flesh; and everlasting Life after death?

I The fick person shall answer, All this I stedfastly believe.

I Then shall the Minister examine whether he repent him truly of his fins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his debts, what he oweth, and what is owing unto him; for the better difcharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the fettling of their temporal eftates, whilft they are in

I These words before rehearsed, may be faid before the Minister begin his Prayer, as he shall see cause.

I The Minister should not omit earnestly to move such sick persons as are of ability, to be liberal to the Poor.

I Here shall the fick person be moved to make a special Confession of his fins, if he feel his Conscience troubled with any weighty matter. After which Confession, the Priest shall abfolve him (if he humbly and heartily desire it) after this fort:

UR Lord Jesus Chrift, who hath left power to his Church to absolve all sinners who truly repent, and believe in him; of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy fins, In the Name of the Father, and of the Son, and of the Holy Ghost Amen.

I And then the Priest shall fay the Collect following.

Let us pray.

Most merciful God, who according to the multitude of thy mercies, doft fo put away the fins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy fervant, who most earnestly desireth pardon and forgiveness. Renew in him, most loving Father, whatfoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this fick member in the unity of the Church; confider his contrition, accept histears, affwage his pain, as shall feem to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him

his former fins; but strengthen him with thy blessed Spirit; and when thou art pleased to take him hence, take him unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

I Then Shall the Minister Say this Pfalm.

PSAL. 71. In te, Domine, Speravi.

In thee, O Lord, have I put
my trust; let me never be
put to confusion: but rid me,
and deliver me in thy righteousness; incline thine ear unto
me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me; for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever fince I was born: thou art he that took me out of my mother's womb; my praife shall be always of thee.

I am become as it were a monster unto many: but my fure trust is in thee.

O let my mouth be filled with thy praise: that I may fing of thy glory and honour all the day long.

Cast me not away in the time

of age: forfake me not when my strength faileth me.

For mine enemies speak against me; and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him; persecute him, and take him, for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I known oend thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forfake me not, O God, in mine old age, when I am grayheaded: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high; and great things are they that thou hast done: O God, who is like unto thee!

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Adding this.

Saviour of the world, who by thy cross and precious blood hast redeemed us; Save us, and help us, we humbly befeech thee, O Lord.

I Then shall the Minister Say,

THE Almighty Lord, who is a most strong tower to all them that put their trust in him; to whom all things in heaven, in earth, and under the earth, do bow and obey; be now and evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

NTO God's gracious mercy and protection we commit thee: The Lord bless thee, and keep thee; The Lord make his face to shine upon thee, and begracious unto thee; The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. Amen.

#### I A Prayer for a fick Child.

Almighty God, and merciful Father, to whom alone belong the iffues of life and death; Look down from heaven, we humbly befeech thee, with the eyes of mercy upon this Child, now lying upon the bed

of fickness: Visit him, O Lord, with thy falvation; deliver him in thy good appointed time from his bodily pain, and fave his foul for thy mercies fake: That if it shall be thy pleasure to prolong his days here on earth, he may live to thee, and be an instrument of thy glory, by ferving thee faithfully, and doing good in his generation; or else receive him into those heavenly habitations, where the fouls of them that fleep in the Lord Jesus, enjoy perpetual rest and felicity: Grant this, O Lord, for thy mercies fake, in the fame thy Son our Lord Jefus Christ, who liveth and reigneth with thee and the Holy Ghoft, ever one God, world without end. Amen.

I A Prayer for a fick person, when there appeareth but small hope of recovery.

Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for fuccour in behalf of this thy fervant, here lying under thy hand in great weakness of body. Look graciously upon him, O Lord; and the more the outward man decayeth, strengthen him, we befeech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give him unfeigned repentance for all the errors of his life past, and stedfast faith in thý Son Jesus; that his fins may be done

away by thymercy, and his pardon fealed in heaven, before he go hence, and be no more feen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise him up, and grant him a longer continuance amongst us : Yet forasmuch as in all appearance the time of his diffolution draweth near; fo fit and prepare him, we befeech thee, against the hour of death; that after his departure hence in peace, and in thy favour, his foul may be received into thine everlasting kingdom, through the merits and mediation of Jefus Christ thine only Son, our Lord and Saviour. Amen.

I A commendatory Prayer for a fick person at the point of departure.

Almighty God, with whom do live the spirits of just men made persect, after they are delivered from their earthly prisons; We humbly commend the foul of this thy fervant, our dear brother, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly befeeching thee, that it may be precious in thy fight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was flain to take away the fins of the world; that whatfoever defilements it may have contraded in the midst of this miserable and naughty world, through the lusts of the slesh, or the

wiles of Satan, being purged and done away, it may be prefented pure and without spot before thee. And teach us who furvive, in this and other like daily fpectacles of mortality, to fee how frail and uncertain our own condition is; and fo to number our days, that we may feriously apply our hearts to that holy and heavenly wifdom, whilft we live here, which may in the end bring us to life everlasting, through the merits of Jefus Christ thine only Son our Lord. Amen.

¶ A Prayer for perfons troubled in mind, or in conscience.

Bleffed Lord, the Father of mercies, and the God of all comforts; We befeech thee, look down in pity and compassion upon this thy afflided servant. Thou writest bitter things against him, and makest him to possess his former iniquities; thy wrath lieth hard upon him, and his foul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give him a right understanding of himself, and of thy threats and promifes; that he may neither cast away his confidence in thee, nor place it any where but in thee. Give him ftrength against all his temptations, and heal all his distempers. Break not the bruised reed, nor quench

# The COMMUNION of the SICK.

quench the smoking flax. Shut not up thy tender mercies in displeasure; but make him to hear of joy and gladness, that the bones which thou hast broken, may rejoice. Deliver him

from fear of the enemy, and lift up the light of thy countenance upon him, and give him peace, through the merits and mediation of Jesus Christ our Lord. Amen.

#### THE

#### COMMUNION of the SICK.

I Forasmuch as all mortal men be subjected to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, when soever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of Pestilence, or other insectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the fick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least;) and having a convenient place in the fick man's house, with all things necessary so prepared, that the Curate may reverently minister; he shall there celebrate the holy Communion, beginning with the Collect, Epiftle, and Gospel, here following.

The Collect.

LMIGHTY everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastife every one whom thou dost receive; We befeech thee to have mercy upon this thy fervant, visited with thine hand; and to grant that he may take his ficknels patiently, and recover his bodily health, if it be thy gracious will; and whenfoever his foul shall depart from the body, it may be without fpot presented unto thee, through Jefus Christ our Lord. Amen.

The Epiftle. HEB. 12. 5.

Y fon, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. S. John 5. 24.

TERILY, verily I fay unto you, he that heareth my Word, and believeth on him that fent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life.

- 1 After which, the Priest shall proceed according to the Form before prescribed for the holy Communion, beginning at these words [Ye that do truly repent, &c.]
- I At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.
- I But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood; the Curate shall instruct him, That if he do truly repent him of his sins, and stedsastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption; earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore; he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth.
- 1 When the fick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the Form of the Visitation at the Psalm, [In thee, O Lord, have I put my trust, &c.] and go straight to the Communion.
- In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or Neighbours can be gotten to communicate with the sick in their houses, for sear of the insection; upon special request of the diseased, the Minister may only communicate with him.

# The ORDER for the BURIAL of the DEAD.

- I Here is to be noted, That the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.
- I The Priest and Clerks meeting the Corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, Shall fay or sing,

Am the refurrection and the life, faith the Lord: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die. S. John 11. 25, 26.

Know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body; yet in my slesh shall I see God: whom I shall see for myself,

myself, and mine eyes shall behold, and not another. Job 19. 25, 26, 27.

W E brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hathtaken away; bleffed be the Name of the Lord. 1 Tim. 6. 7. 70b 1. 21.

I After they are come into the Church, shall be read one or both of the Pfalms following.

PSAL. 39. Dixi, Cuftodiam.

Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my fight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me; and while I was thus musing, the fire kindled: and at the last I spake with my tongue;

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even confumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears confider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father, and to the Son: and to the Holy Ghoft;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

PSAL. 90. Domine, refugium.

ORD, thou hast been our refuge: from one generation to another.

Before the mountains were brought

brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again ye children of men.

For a thousand years in thy fight are but as yesterday: seeing that is past as a watch in the night.

As foon as thou fcatterest them, they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we confume away in thy displeasure: and are asraid at thy wrathful indignation.

Thou hast set our misseeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong, that they come to fourscore years; yet is their strength then but labour and forrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, fo is thy displeasure. So teach us to number our days: that we may apply our hearts unto wildom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O fatisfy us with thy mercy, and that foon: fo shall we rejoice, and be glad all the days of our life.

Comfort us again, now after the time that thou haft plagued us: and for the years wherein we have fuffered adversity.

Shew thy fervants thy work: and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

I Then shall follow the Lesson taken out of the sisteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

#### 1 COR. 15. 20.

the dead, and become the first-fruits of them that slept. For fince by man came death, by man came also the refurrection of the dead. For as in Adam all die, even so in S

Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power: For he must reign, till he hath put all enemies under his feet. The last enemy that fhall be destroyed is death: for he hath put all things under his feet. But when he faith, All things are put under him; it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rife not at all? Why are they then baptized for the dead? And why fland we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beafts at Ephefus, what advantageth it me, if the dead rife not? Let us eat and drink, for to-morrow we die. Be not deceived: Evil communications corrupt good manners. Awake to righteousness, and

fin not; for some have notthe knowledge of God: I fpeak this to your shame. But some man will fay, How are the dead raifed up? and with what body do they come? Thou fool, that which thou fowest, is not quickened, except it die. And that which thou fowest, thou fowest not that body that shall be; but bare grain, it may chance of wheat, or of fome other grain: But God giveth it a body, as it hath pleafed him; and to every feed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of filhes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the fun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the refurrection of the dead: It is fown in corruption, it is raifed in incorruption: It is fown in dishonour, it is raised in glory: It is fown in weakness, it is raised in power: It is fown a natural body, it is raifed a spiritual body. There is a natural body, and there is a spiritual body. And fo it is written, The first man Adam was made a living foul, the last Adam

was made a quickening spirit. Howbeit, that was not first which is fpiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the fecond man is the Lord from heaven. As is the earthy, fuch are they that are earthy; and as is the heavenly, fuch are they also that are heavenly. And as we have born the image of the earthy, we shall also bear the image of the heavenly. Now this I fay, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall found, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy fting? O grave, where is thy victory? The sting of death is fin, and the strength of fin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedsast, unmoveable, always abounding in the work of the Lord, for asmuch as ye know that your labour is not in vain in the Lord.

I When they come to the Grave, while the Corps is made ready to be laid into the earth, the Priest Shall say, or the Priest and Glerks shall sing:

MAN that is born of a woman, hath but a short time to live, and is full of mifery. He cometh up, and is cut down like a slower; he sleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we feek for succour, but of thee, O Lord, who for our fins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

S 2

Anthonios

I Then while the earth shall be cast upon the Body by some standing by, the Prieft Shall Jay,

ORASMUCH as it hath pleafed Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in fure and certain hope of the refurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to fubdue all things to himself.

I Then shall be faid, or fung,

Heard a voice from heaven, faying unto me, Write, From henceforth bleffed are the dead which die in the Lord: even fo faith the Spirit; for they rest from their labours. Rev. 14. 13.

I Then the Priest shall say,

Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

UR Father, which art in heaven, Hallowed be thy Name; Thykingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

dries all to Prieft. LMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the fouls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our brother out of the miseries of this finful world; befeeching thee, that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to haften thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfed confummation and blifs, both in body and foul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

The Collect.

Merciful God, the Father of our Lord Jesus Christ, who is the refurrection and the life; in whom whosoever believeth, shall live, though he die; and whofoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be forry, as men without

# The CHURCHING of WOMEN.

without hope, for them that fleep in him; We meekly befeech thee, O Father, to raife us from the death of fin unto the life of righteoufness; that when we shall depart this life, we may rest in him, as our hope is, this our brother doth; and that at the general resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and

fear thee, faying, Come, ye bleffed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we befeech thee, O merciful Father, through Jefus Christ our Mediator and Redeemer. Amen.

THE grace of our Lord Jefus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

#### THE

#### THANKSGIVING of WOMEN after Child-Birth, Commonly called,

#### The CHURCHING of WOMEN.

I The Woman, at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,

FOR ASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth; you shall therefore give hearty thanks unto God, and say:

Then Shall the Priest Say,

PSAL. 116. Dilexi, quoniam.

Am well pleased: that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me: therefore will I call upon him as long as I live. The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness; and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my foul: for the Lord hath rewarded thee.

S 3

And

## The CHURCHING of WOMEN.

And why? thou hast delivered my foul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak; but I was fore troubled: I faid in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benesits that he hath done unto me?

I will receive the cup of falvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghoft:

As it was in the beginning, is now, and evershall be; world without end. Amen.

I Cr, PSAL. 127. Nifi Dominus.

EXCEPT the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children and the fruit of

the womb: are an heritage and gift, that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son: and to the Holy Ghoft;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

> I Then Shall the Priest Say, Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

UR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And leadus not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Minister. O Lord, save this woman thy servant;

Answer. Who putteth her trust in thee.

Minister. Be thou to her a strong tower,

Anfwer.

Answer. From the face of her enemy.

Minister. Lord, hear our pray-

Answer. And let our cry come unto thee.

Minister.

Let us pray.

Almighty God, we give thee humble thanks, for that thou hast vouchsased to deliver this woman thy servant from the great pain and peril of Child-birth; Grant, we befeech thee, most merciful Father, that she through thy help, may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

I The Woman that cometh to give her Thanks, must offer accustomed Offerings; and if there be a Communion, it is convenient that she receive the holy Communion.

# COMMINATION,

OR,

Denouncing of GOD's Anger and Judgments against Sinners;

With certain Prayers to be used on the First Day of LENT, and at other Times as the Ordinary shall appoint.

I After Morning Prayer, the Litany ended according to the accustomed manner, the Priest Shall, in the Reading-Pew, or Pulpit, Jay,

BRETHREN, in the primitive Church there was a godly discipline, that at the beginning of Lent, such perfons as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

Instead whereof (until the faid discipline may be restored

again, which is much to be wished,) it is thought good, that at this time, in the presence of you all, should be read the general Sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, Amen: To the intent, that being admonished of the great indignation of God against sinners,

ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; sleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

URSED is the man, that maketh any carved or molten image, to worship it. Deut. 27. 15.

I And the People Shall answer and Say,
Amen.

Minister. Cursed is he, that curseth his father or mother.

Anfwer. Amen.

Minister. Curfed is he, that removeth his neighbour's landmark. ver. 17.

Anfwer. Amen.

Minister. Curfed is he, that maketh the blind to go out of his way. ver. 18.

Answer. Amen.

Minister. Cursed is he, that perverteth the judgment of the stranger, the fatherless, and widow. ver. 19.

Answer. Amen.

Minister. Cursed is he, that fmiteth his neighbour secretly. ver. 24.

Anfwer. Amen.

Minister. Cursed is he, that lieth with his neighbour's wife. Lev. 20. 10.

Anfwer. Amen.

Minister. Cursed is he, that taketh reward to slay the innocent. Dout. 27. 25.

Answer. Amen.

Minister. Cursed is he, that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord. Jer. 17.5.

Answer. Amen.

Minister. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners. S. Matth. 25. 41. 1 Cor. 6. 9, 10.

Answer. Amen.

Minister.

OW feeing that all they are accurfed, as the prophet David beareth witnefs, who do err and go aftray from the commandments of God; let us (remembering the dreadful judgment hanging over our heads, and always ready to fall upon us,) return unto our Lord God with all contrition and meekness of heart; bewailing and lamenting our finful life, acknowledging and confessing our offences, and feeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees; fo that every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: he shall pour down rain upon the finners, fnares, fire and brimstone, storm and tempest; this thall be their portion to drink. For lo, the Lord is come out of his place, to visit the wicked-

ness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure, when he appeareth? His faw is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night; and when men shall fay, Peace, and all things are fafe; then shall sudden defirudion come upon them, as forrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate linners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-fuffering of God, when he called them continually to repentance. Then shall they call upon me (faith the Lord) but I will not hear; they shall feek me early, but they shall not find me: and that, because they hated knowledge, and received not the fear of the Lord; but abhorred my counfel, and despised my correction. Then shall it be too late to knock, when the door shall be fhut; and too late to cry for mercy, when it is the time of justice. O terrible voice of most just judgment, which shall be pronounced upon them, when it shall be faid unto them, Go, ye curfed, into the fire everlaft-

ing, which is prepared for the devil and his angels! Therefore, brethren, take we heed betime, while the day of falvation lasteth; for the night cometh, when none can work. But let us, while we have the light, believe in the light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our fins be as red as fearlet, they shall be made white as fnow; and though they be like purple, yet they shall be made white as wool. Turn ye (faith the Lord) from all your wickedness, and your fin shall not be your destruction: Cast away from you all your ungodliness that ye have done; make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel? seeing that I have no pleasure in the death of him that dieth, faith the Lord God: Turn ye then, and ye shall live. Although we have finned, yet have we an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our fins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore

fore return unto him, who is the merciful receiver of all true penitent finners; affuring ourfelves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance: If we will fubmit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; feeking always his glory, and ferving him duly in our vocation with thankfgiving: This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will fet us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: Unto which he vouchfafe to bring us all, for his infinite mercy. Amen.

I Then Shall they all kneel upon their knees, and the Priest and Clerks kneeling, in the place where they are accussomed to say the Litany, Shall say this Psalm.

Misercre mei, Deus. Psal. 51.

AVE mercyupon me, O
God, after thy great
goodness: according to the
multitude of thy mercies do
away mine offences.

fore

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my fin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom fecretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face from my fins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy Holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from bloodguiltiness, O God, thou that art the God of my health: and

my

my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall

shew thy praise.

For thou defireft no facrifice, elfe would I give it thee: but thou delightest not in burntofferings.

The facrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt

thou not despise.

O be favourable and gracious unto Sion: build thou

the walls of Jerulalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the Holy

Ghoft;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Minister. O Lord, fave thy fervants;

Answer. That put their trust in thee.

Minister. Send unto them help from above;

Answer. And evermore mightily defend them.

Minister. Help us, O God our Saviour;

Answer. And for the glory of thy Name deliver us; be merciful to us finners, for thy Name's fake.

Minister. O Lord, hear our prayer;

Answer. And let our cry come unto thee.

#### Minister.

Let us pray.

Lord, we befeech thee, mercifully hear our prayers, and spare all those who consess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a finner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee

only

only it appertaineth to forgive fins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy fervants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through lesus Christ our Lord. Amen.

I Then Shall the People fay this that followeth, after the Minister.

TURN thou us, O good Lord, and fo shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, occurred the stant torn one

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fasting, and praying. For thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest, when we deferve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great; And after the multitude of thy mercies look upon us, Through the merits and mediation of thy bleffed Son Jesus Christ our Lord. Amen.

I Then the Minister alone Shall Say, HE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. Amen.

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# PSALMS of DAVID,

Pointed as they are to be fung or faid in Churches.

#### FIRST DAY. THE

#### MORNING PRAYER.

Zarlinart.

PSAL. 1. Beatus vir, qui non abiit.

LESSED is the man that hath not walked in the counfel of the ungodly, nor flood in the way of finners: and hath not fat in the feat of the fcornful;

2 But his delight is in the law of the Lord: and in his law will he exercise himself hear me. day and night.

3 And he shall be like a tree planted by the water-fide: that will bring forth his fruit in due feafon.

4 His leaf also shall not wither: and look, whatfoever he doeth, it shall prosper.

5 As for the ungodly, it is not fo with them : but they are like the chaff which the wind feattereth away from the face of the earth.

6 .Therefore the ungodly shall not be able to stand in the judgment: neither the finners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall pe-

#### PSAL. 2. Quare fremuerunt?

W HY do the heathen fo furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his Anointed.

3 Let us break their bonds asunder: and cast away their cords from us. at mile set ale.

4 He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derifion. Hogy Has his I

5 Then shall he speak unto them in his wrath: and vex them in his fore displeasure.

6 Yet have I fet my King: upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath faid unto me: Thou art my Son, this day have I begotten thee.

8 Delire

- 8 Defire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy pos-fession.
- g Thou shalt bruife them with a rod of iron: and break them in pieces like a potter's vessel.

O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoice unto him with re-

verence. Subjected his to The

12 Kiss the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled, (yea, but a little;) blessed are all they that put their trust in him.

PSAL. 3. Domine, quid multiplicati?

ORD, how are they increafed that trouble me: many are they that rife against me.

2 Many one there be that fay of my foul: There is no help for him in his God.

defender: thou art my worship, and the lister up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and flept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thoulands of the people: that have fet themselves against me round about. 7 Up, Lord, and help me, O my God: for thou fmitest all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy bleffing is

upon thy people.

PSAL. 4. Cum invocarem.

HEAR me when I call, O God of my righteoufness: thou hast fet me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

long will ye blaspheme mine honour: and have such pleafure in vanity, and seek after

leafing?

- 3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.
- 4 Stand in awe, and fin not: commune with your own heart, and in your chamber, and be ftill.
- of offer the facrifice of righteoufness: and put your trust in the Lord.
- 6 There be many that fay: Who will shew us any good?
- light of thy countenance upon
- 8 Thou hast put gladness in my heart: since the time that their corn, and wine, and oil increased.
  - 9 I will lay me down in peace,

peace, and take my rest: for it is thou, Lord, only that makest me dwell in safety.

PSAL. 5. Verba mea auribus.

PONDER my words, O
Lord: confider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

3 My voice thalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy fight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor both the blood-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulness in his mouth; their inward parts are very wickedness.

fepulchre: they flatter with their tongue.

1000

Destroy thou them, O

God; let them perish through their own imaginations: cast them out in the multitude of their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee, rejoice: they shall ever be giving of thanks, because thou defendest them; they that love thy Name shall be joyful in thee.

13 For thou, Lord, wilt give thy bleffing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

#### EVENING PRAYER.

PSAL. 6. Domine, ne in furore.

Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My foul also is fore troubled: but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my foul: O fave me for thy mercies fake.

5 For in death no man remembereth thee; and who will give thee thanks in the pit?

6 I am weary of my groaning; every night wash I my bed: and water my cough with my tears.

very trouble; and worn away because of all mine enemies.

T 2 8 Away

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

o The Lord hath heard my petition: the Lord will receive

my prayer. The tol And the

10 All mine enemies shall be confounded, and fore vexed : they shall be turned back, and put to fhame fuddenly.

PSAL. 7. Domine, Deus meus.

Lord my God, in thee have I put my truft: fave me from all them that perfecute me, and deliver me;

2 Lest he devour my foul like alion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any fuch thing: or if there be any wickedness in my hands;

4 If I have rewarded evil unto him that dealt friendly with me: (yea, I have delivered him that without any cause is mine enemy;) a relation land the

5 Then let mine enemy perfecute my foul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thyfelf, because of the indignation of mine enemies: arife up for me in the judgment that thou haft commanded.

7 And fo shall the congregation of the people come about thee: for their fakes therefore lift up thyself again.

8 The Lord shall judge the people; give fentence with me,

O Lord: according to thy righteoufness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end: but

guide thou the just.

10 For the righteous God: trieth the very hearts and reins.

11 My help cometh of God: who preserveth them that are true of heart.

12 God is a righteous Judge, flrong, and patient: and God is provoked every day.

13 If a man will not turn, he will whet his fword: he hath bent his bow, and made it ready ...

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the perfecutors.

15 Behold, he travaileth with mischief: he hath conceived forrow, and brought forth ungodliness.

16 He hath graven and digged up a pit: and is fallen himfelf into the destruction that he made for other.

17 For histravail shall come upon his own head: and his wickedness shall fall on his

own pate. The series and the state

18 I will give thanks unto the Lord, according to his righteoulness: and I will praise the Name of the Lord most High. PSAL. 8. Domine, Dominus nofter.

Lord our Governor, how excellent is thy Name in all the world: thou that halt fet thy glory above the heavens!

2 Out

2 Out of the mouth of very babes and fucklings haft thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.

3 For I will consider thy heavens, even the works of thy fingers: the moon and the stars which thou hast ordained.

4 What is man, that thou art mindful of him: and the fon of man, that thou visitest him?

5 Thou madest him lower than the angels: to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet;

7 All sheep and oxen: yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea: and whatsever walketh through the paths of the seas.

9 O Lord our Governor: how excellent is thy Name in all the world!

#### MORNING PRAYER.

PSAL. 9. Confitebor tibi.

Will give thanks unto thee, OLord, with my whole heart: I will speak of all thy marvellous works.

1 will be glad and rejoice in thee: yea, my fongs will I make of thy Name, O thou most Highest.

3 While mine enemies are

Is That

driven back!: they shall fall and perish at thy presence.

4 For thou hast maintained my right, and my cause: thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen and destroyed the ungodly: thou hast put out their name for ever and ever.

6 O thou enemy, defiructions are come to a perpetual end: even as the cities which thou hast destroyed; their memorial is perished with them.

7 But the Lord shall endure for ever: he hath also prepared his seat for judgment.

8 For he shall judge the world in righteousness: and minister true judgment unto the people.

desence for the oppressed: even a resuge in due time of trouble.

Name, will put their trust in thee: for thou, Lord, hast never failed them that feek thee.

dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquilition for blood, he remembereth them: and forgetteth not the complaint of the poor.

O Lord; consider the trouble which I suffer of them that hate me: thou that listest me up from the gates of death;

praises within the ports of the
T 3 daughter

daughter of Sion: I will rejoice in thy falvation.

15 The heathen are funk down in the pit that they made: in the fame net, which they hid privily, is their foot taken.

16 The Lord is known to execute judgment: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand: let the heathen be judged in thy fight.

20 Put them in fear, O Lord; that the heathen may know themselves to be but men.

#### PSAL. 10. Ut quid, Domine?

WHY flandest thou so far off, O Lord: and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire: and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is fo proud, that he careth not for God: neither is God in all his thoughts.

danighter

5 His ways are alway grievous: thy judgments are far above out of his fight, and therefore defieth he all his enemies.

6 For he hath faid in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

7 His mouth is full of curfing, deceit, and fraud: under his tongue is ungodliness and vanity.

8 He fitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murder the innocent; his eyes are setagainst the poor.

g For he lieth waiting secretly, even as a lion lurketh he in his den; that he may ravish the poor,

when he getteth him into his

humbleth himself: that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arife, O Lord God, and liftup thine hand: forget not the poor.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it.

for thou beholder ungodlines and wrong.

16 That

16 That thou mayest take the matter into thy hand: the poor committeth himself unto thee; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious: take away his ungodlines, and thou shalt find none.

18. The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkeneth thereto;

20 To help the fatherless and poor unto their right: that the man of the earth be no more exalted against them.

#### PSAL. II. In Domino confido.

I N the Lord put I my trust: how say yethen to my soul, that she should slee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath the righteous done?

temple: the Lord's feat is in heaven.

5 His eyes consider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly,

naväl 2

and him that delighteth in wickedness, doth his foul abhor.

7 Upon the ungodly he shall rain snares, sire and brimstone, storm and tempest: this shall be their portion to drink.

8 For the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

#### EVENING PRAYER.

PSAL. 12. Sakoum me fac.

HELP me, Lord, for there is not one godly man left: for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips: and the tongue that speaketh proud things;

4 Which have faid, With our tongue will we prevail: we are they that ought to speak; Who is Lord over us?

5 Now for the comfortless troubles fake of the needy: and because of the deep fighing of the poor;

6 I will up, faith the Lord: and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words: even as the filver, which from the earth is tried, and purified feven times in the fire.

8 Thou

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

9 The ungodly walk on every fide: when they are exalted, the children of men are put to rebuke.

PSAL. 13. Ufque quo, Domine?

HOW long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

2 How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?

3 Consider and hear me, O Lord my God: lighten mine eyes that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy: and my heart is joy-

ful in thy falvation.

6 I will fing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord most Highest.

PSAL. 14. Dixit insipiens.

HE fool hath faid in his heart: There is no God.

They are corrupt, and become abominable in their doings: there is none that doeth

good, no not one.

3 The Lord looked down from heaven upon the children of men: to see if there were any that would underfland, and feek after God.

4 But they are all gone out of the way, they are all together become abominable: there is none that doeth good, no not one.

fepulchre; with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of curling and bitterness: their feet are swift to shed blood.

piness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all fuch workers of mischies: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

a mock at the counsel of the poor: because he putteth his

trust in the Lord.

unto Israel out of Sion? When the Lord turneth the captivity of his people: then shall Jacob rejoice, and Israel shall be glad.

#### MORNING PRAYER.

PSAL. 15. Domine, quis habitabit?

ORD, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

2 Even

2 Even he that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

4 He that fetteth not by himfelf, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whoso doeth these things:

PSAL. 16. Conferva me, Domine.

PRESERVE me, O God: for in thee have I put my truft.

- 2 O my foul, thou hast said unto the Lord: Thou art my God; my goods are nothing unto thee.
- 3 All my delight is upon the faints that are in the earth: and upon such as excel in virtue.
- 4 But they that run after another God: shall have great; trouble.
- 5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

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6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have

a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night-feason.

g I have fet God always before me: for he is on my right hand, therefore I shall not fall,

10 Wherefore my heart was glad, and my glory rejoiced: my flesh also shall rest in hope.

leave my foul in hell: neither shalt thou suffer thy Holy One to see corruption.

path of life; in thy prefence is the fulness of joy: and at thy right hand there is pleasure for evermore.

PSAL. 17. Exaudi, Domine.

EAR the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my fentence come forth from thy prefence; and let thine eyes look upon the

thing that is equal.

3 Thou hast proved and vifited mine heart in the nightfeason; thou hast tried me, and shalt find no wickedness in

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me: for I am utterly purposed that my mouth shall not offend.

4 Because of men's works that are done against the words of thy lips: I have kept me from the ways of the destroyer.

ings in thy paths: that my

footsteps flip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the

fhadow of thy wings,

from the ungodly that trouble me: mine enemies compais me round about to take away my foul.

10 They are inclosed in their own fat: and their mouth

fpeaketh proud things.

way on every fide: turning their eyes down to the ground;

greedy of his prey: and as it were a lion's whelp, lurking in fecret places.

and cast him down: deliver my foul from the ungodly, which is a fword of thine;

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

their defire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be fatisfied with it.

#### EVENING PRAYER.

PSAL. 18. Diligam te, Domine.

I Will love thee, O Lord, my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust; my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praifed: fo shall I be safe from mine

enemies.

3 The forrows of death compassed me: and the overflowings of ungodliness made me afraid.

about me: the fnares of death

overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked

quaked: the very foundations also of the hills shook, and were removed, because he was wroth. The superious made your

- 8 There went a fmoke out in his presence: and a confuming fire out of his mouth, fo that coals were kindled at 1001011
- 9 He bowed the heavens alfo, and came down: and it was dark under his feet.
- 10 He rode upon the cherubims, and did fly: he came flying upon the wings of the ple mind then that he alk chining
- 11 He made darkness his fecret place: his pavilion round about him with dark water, and thick clouds to cover him.
- 12 At the brightness of his presence his clouds removed: hail-flones, and coals of fire.
- 13 The Lord also thundered out of heaven, and the Highest gave his thunder: hail-stones, and coals of fire. - of E +.
- 14 He fent out his arrows, and fcattered them: he cast forth lightnings, and destroyed them. Isid book sits road
- 15 The springs of waters were feen, and the foundations of the round world were discovered at thy chiding, O Lord: at the blafting of the breath of thy displeasure.
- 16 He shall fend down from on high to fetch me: and thall take me out of many waters. in a estantial of personal
- 17 He shall deliver me from my strongest enemy, and from

them which hate me : for they are too mighty for me. 10.1119

- 18 They prevented me in the day of my trouble: but the Lord was my upholder.
- 19 He brought me forth alfo into a place of liberty: he brought me forth, even because he had a favour unto me.
- 20 The Lord shall reward me after my righteous dealing: according to the cleannels of my hands shall he recompense me. This mongray regreat
- 21 Because I have kept the ways of the Lord : and have not forfaken my God, as the wicked doeth in land at 28
- 22 For I have an eye unto all his laws: and will not cast out his commandments from me. The string board of the
- 23 I was also uncorrupt before him : and eschewed mine own wickedness. The same to
- 24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my hands in his eye-fight. righter done.
- 25 With the holy thou shalt be holy: and with a perfect man thou shalt be persed.
- 26 With the clean thou shalt be clean: and with the froward thou shalt learn froward-
- 27 For thou shalt save the people that are in advertity: and thalt bring down the high looks of the proud.

28 Thou also shalt light my candle: the Lord my God

hall

fhall make my darkness to be light.

29 For in thee I shall discomfit an host of men: and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord also is tried in the fire; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord: or who hath any frength, except our God?

32 It is God that girdeth me with strength of war; and maketh my way perfect.

33 He maketh my feet like harts feet: and fetteth me up on high.

34 He teacheth mine hands to hight: and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go: that my footsteps shall not slide.

37. I will follow upon mine enemies, and overtake them: neither will I turn again till I have deftroyed them.

38 I will smite them, that they shall not be able to stand: but fall under my seet.

39 Thou hast girded me with strength unto the battle: thou shalt throw down mine enemies under me.

Badl

40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not hear them.

as the dust before the wind: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

144 A people whom I have not known: shall serve me.

45 As foon as they hear of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall fail: and be afraid out of their prisons.

47 The Lord liveth, and bleffed be my strong helper: and praised be the God of my salvation;

48 Even the God that feeth that I be avenged: and fubdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and fetteth me up above mine adversaries: thou shalt rid me from the wicked man.

thanks unto thee, O Lord, among the Gentiles: and fing praises unto thy Name.

51 Great prosperity giveth he

unto

unto his king: and sheweth loving-kindness unto David his Anointed, and unto his seed for evermore.

#### MORNING PRAYER.

PSAL 19. Cali enarrant.

THE heavens declare the glory of God: and the firmament sheweth his handywork.

2 One day telleth another: and one night certifieth another.

3 There is neither speech, nor language: but their voices are heard among them.

4 Their found is gone out into all lands: and their words into the ends of the world.

5 In them hath he fet a tabernacle for the fun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the foul: the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and righteous altogether.

to More to be defired are they than gold, yea, than much fine gold: fweeter also than honey, and the honey-comb.

11 Moreover, by them is thy fervant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keep thy fervant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy fight,

15 O Lord: my strength, and my redeemer.

PSAL. 20. Exaudiat te Dominus.

THE Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee;

2 Send thee help from the fanduary: and strengthen thee out of Sion;

3 Remember all thy offerings: and accept thy burntfacrifice;

4 Grant thee thy heart's defire: and fulfil all thy mind.

5 We will rejoice in thy falvation, and triumph in the Name of the Lord our God:

the

the Lord perform all thy peti-

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven: even with the wholsome strength of his right hand.

7 Some put their trust in chariots, and some in horses: but we will remember the Name of

the Lord our God.

8 They are brought down, and fallen: but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven: when we

call upon thee.

PSAL. 21. Domine, in virtute.

THE king shall rejoice in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire: and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life:

even for ever and ever.

5 His honour is great in thy falvation: glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

7 And why? because the king putteth his trust in the Lord:

and in the mercy of the most Highest, he shall not miscarry.

8 All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee.

g Thou shalt make them like a siery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of

men.

11 For they intended mischief against thee: and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to slight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own firength: fo will we fing, and praife thy power.

#### EVENING PRAYER.

PSAL. 22. Deus, Deus meus.

Y God, my God, look upon me; why haft thou for faken me: and art fo far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not: and in the night-season also I

take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trufted in thee, and thou didft deliver them.

5 They called upon thee, and

and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very fcorn of men, and the out-cast of the people.

7 All they that fee me, laugh me to fcorn: they shoot out their lips, and thake their heads,

faying,

8 He trusted in God, that he would deliver him: let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb: thou wast my hope, when I hanged yet upon my mother's

10 I have been left unto thee ever fince I was born: thou art my God, even from my mother's womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Basan close me in on every fide.

13 They gape upon me with their mouths: as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potfherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of

16 For many dogs are come

about me: and the counsel of the wicked layeth flege against

17 They pierced my hands and my feet; I may tell all my bones: they stand staring and looking upon me.

18 They part my garments among them: and cast lots up-

on my vesture.

19 But be not thou far from me, O Lord: thou art my fuccour; hafte thee to help me.

20 Deliver my foul from the fword: my darling from the

power of the dog.

21 Save me from the lion's mouth: thou haft heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren: in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him: magnify him, all ye of the feed of Jacob, and fear him, all ye feed of Ifrael.

24 For he hath not despised nor abhorred the low estate of the poor: he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the great congregation: my vows will I perform in the fight of them that fear him.

26 The poor shall eat, and be fatisfied: they that feek after the Lord, shall praise him; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's: and he is the Governor

among the people.

29 All such as be fat upon earth: have eaten and worship-

ned.

30 All they that go down into the dust, shall kneel before him: and no man hath quickened his own soul.

31 My feed shall serve him: they shall be counted unto the

Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness: unto a people that shall be born, whom the Lord hath made.

PSAL. 23. Dominus regit me.

THE Lord is my shepherd: therefore can I lack nothing.

2 He shall feed me in a green passure: and lead me forth beside the waters of comfort.

3 He shall convert my foul: and bring me forthin the paths of righteousness for his Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oil, and my cup shall be full. 6 But thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

### MORNING PRAYER.

PSAL. 24. Domini eft terra.

THE earth is the Lord's, and all that therein is: the compass of the world, and they that dwell therein.

2 For he hath founded it upon the feas: and prepared it

upon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor fworn to deceive his neighbour.

5 He shall receive the blessing from the Lord: and righteousness from the God of his

falvation.

6 This is the generation of them that feek him: even of them that feek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be yelift up, ye everlasting doors: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord, strong and mighty, even the Lord mighty

in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory:

even

even the Lord of hofts, he is the King of glory.

PSAL. 25. Ad te, Domine, levavi.

I NTO thee, O Lord, will I lift up my foul; my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee, shall not be ashamed: but such as transgress without a cause, shall be put to consu-

fion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thytruth, and learn me: for thou art the God of my falvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving-kindnesses, which

have been ever of old.

6 O remember not the fins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord: therefore will he

teach finners in the way.

8 Them that are meek shall he guide in judgment: and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth: unto fuch as keep his covenant, and

his testimonies.

10 For thy Name's fake, O

Lord: be merciful unto my fin, for it is great.

11 What man is he that feareth the Lord: him shall he teach in the way that he shall choose.

12 His foul shall dwell at ease: and his seed shall inherit the land.

13 The fecret of the Lord is among them that fear him: and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am defolate, and in mifery.

16 The forrows of my heart are enlarged: O bring thou me

out of my troubles.

17 Look upon my adversity,
and misery: and forgive me

all my fin.

18 Consider mine enemies, how many they are: and they bear a tyrannous hate against. me.

19 O keep my foul, and deliver me: let me not be confounded, for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Israel, O God: out of all his troubles.

PSAL. 26. Judica me, Domine.

B E thou my Judge, O Lord, for I have walked innocently: my trust hath been also

in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me: try out my reins and my heart.

3 For thy loving-kindness is ever before mine eyes; and I

will walk in thy truth.

4 I have not dwelt with vain

persons: neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked: and will not fit among the ungodly.

6 I will wash my hands in innocency, O Lord: and so will

I go to thine altar;

7 That I may shew the voice of thanksgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house: and the place where thine honourdwelleth.

9 O shut not up my soul with the sinners: nor my life with the blood-thirsty;

10 In whose hands is wickedness: and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12 My foot standeth right: I will praise the Lord in the congregations.

EVENING PRAYER.
PSAL. 27. Dominus illuminatio.

HE Lord is my light, and my falvation; whom then shall I fear: the Lord is the ftrength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies, and my foes came upon me, to eat up my flesh: they stumbled, and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

4 One thing have I defired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle;: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee; Seek ye my face: Thy face, Lord, will I feek.

10 O hide not thou thy face from me: nor cast thy servant away in displeasure.

11 Thou hast been my fuccour; cour: leave me not, neither forfake me, O God of my falvation.

12 When my father and my mother forfake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 Ishould utterly have fainted: but that I believe verily to fee the goodness of the Lordin the land of the living.

16 O tarry thou the Lord's leifure: be firong, and he shall comfort thine heart; and put thou thy trust in the Lord.

PSAL. 28. Ad te, Domine.

Lord, my ftrength: think no fcorn of me; left if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-feat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands: pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, northe operation of his hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my ftrength, and my shield; my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholsome defence of his Anointed.

10 O fave thy people, and give thy bleffing unto thine inheritance: feed them, and fet them up for ever-

PSAL. 29. Afferte Domino.

BRING unto the Lord, O ye mighty, bring young rams unto the Lord: afcribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the fea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The

5 The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf; Libanus also, and Sirion, like a young unicorn.

7 The voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth every man speak of his honour.

o The Lord fitteth above the water-flood: and the Lord remaineth a King for ever.

no TheLord shall give strength unto his people: the Lord shall give his people the blessing of peace.

MORNING PRAYER. PSAL. 30. Exaltabo te, Domine.

Will magnify thee, O Lord, for thou haft fet me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou half heal-

3 Thou, Lord, hast brought my foul out of hell: thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his: and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but

the twinkling of an eye, and in his pleafure is life: heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed: thou, Lord, of thy goodness hadst made my hill so strong.

7 Thou didst turn thy face from me: and I was troubled.

8 Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

9 What profit is there in my blood: when I go down to the pit?

ro Shall the dust give thanks unto thee: or shall it declare thy truth?

mercy upon me: Lord, be thou my helper.

12 Thou hast turned my heaviness into joy: thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

PSAL. 31. In te, Domine, Speravi.

In thee, O Lord, have I put my trust: let me never be put to confusion; deliver me in thy righteousness.

2 Bowdown thine ear to me: make haste to deliver me.

3 And be thou my strong rock, and house of defence: that thou mayest save me.

4 For thou art my strong rock and my castle: be thou also

my

my guide, and lead me for thy Name's fake.

5 Draw me out of the net that they have laid privily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy: for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy: but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is confumed for very heaviness; yea, my foul, and my body.

vith heaviness: and my years with mourning.

12 My strength faileth me, because of mine iniquity: and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind: I am become like a broken veffel.

15 For I have heard the blaf-

phemy of the multitude: and fear is on every fide, while they confpire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord: I have faid, Thou art my God.

17 My time is in thy hand; deliver me from the hand of mine enemies: and from them that persecute me.

of thy countenance: and fave me for thy mercies fake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to filence in the grave.

20 Let the lying lips be put to filence: which cruelly, difdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodness, which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own presence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindness in a strong city.

24 And when I made hafte, I faid: I am cast out of the fight of thine eyes.

25 Nevertheless,

25 Nevertheless, thou heardest the voice of my prayer: when I cried unto thee.

26 O love the Lord, all ye his faints: for the Lord preferveth them that are faithful, and plenteoully rewardeth the proud doer.

27 Be strong, and he shall establish your heart: all ye that put your trust in the Lord.

### EVENING PRAYER.

PSAL. 32. Beati, quorum.

BLESSED is he, whose unrighteousness is forgiven: and whose sin is covered.

2 Bleffed is the man, unto whom the Lord imputeth no fin: and in whose spirit there is no guile.

3 For while I held mytongue: my bones confumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moisture is like the drought in summer.

5 I will acknowledge my fin unto thee: and mine unrighteousness have I not hid.

6 I faid, I will confess my fins unto the Lord: and so thou forgavest the wickedness of my fin.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found: but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me

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from trouble: thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

to Be ye not like to horse and mule, which have no understanding: whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly: but who o putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord: and be joyful all ye that are true of heart.

PSAL. 33. Exultate, jufti.

REJOICE in the Lord, Oye righteous: for it becometh well the just to be thankful.

2 Praise the Lord with harp: fing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new fong: fing praises lustily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of

the fea together, as it were upon an heap: and layeth up the deep as in a treasurehouse.

8 Let all the earth fear the Lord: fland in awe of him, all ye that dwell in the world;

9 For he spake, and it was done: he commanded, and it stood fast.

ro The Lord bringeth the counsel of the heathen to nought: and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

find the counsel of the Lord find the endure for ever: and the thoughts of his heart from generation to generation.

whose God is the Lord Jehovah: and blessed are the folk that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he confidereth all them that dwell on the earth.

14 He fashioneth all the hearts of them: and understandeth all their works.

15 There is no king that can be faved by the multitude of an host: neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord

is upon them that fear him: and upon them that put their trust in his mercy;

18 To deliver their foul from death: and to feed them in the time of dearth.

19 Our foul hath patiently tarried for the Lord. for he is our help and our shield.

20 For our heart shall rejoice in him: because we have hoped in his holy Name.

21 Let thymerciful kindness, O Lord, be upon us: like as we do put our trust in thee.

PSAL. 34. Benedicam Domino.

Will alway give thanks unto the Lord: his praise shall ever be in my mouth.

2 My foul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

3 O praise the Lord with me: and let us magnify his Name together.

4 I fought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened: and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and faveth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taste, and see, how gracious the Lord is: blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his faints: for they that fear him, lack nothing.

to The lions do lack, and fuffer hunger: but they who feek the Lord, shall want no manner of thing that is good.

hearken unto me: I will teach you the fear of the Lord.

12 What man is he that lusteth to live: and would fain see good days?

13 Keep thy tongue from evil: and thy lips, that they fpeak no guile.

14 Eschew evil, and do good: feek peace, and ensue it.

15 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart: and will fave such as be of an humble spirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: fo that not one of them is bro-

21 But misfortune shall slay the ungodly: and they that hate the righteous shall be desolate. 22 The Lord delivereth the fouls of his fervants: and all they that put their trust in him shall not be destitute.

#### MORNING PRAYER.

PSAL. 35. Judica me, Domine.

PLEAD thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler: and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul: let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind: and the angel of the Lord scattering them.

6 Let their way be dark and flippery: and let the angel of the Lord perfecute them.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

8 Let a fudden destruction come upon him unawares, and his net that he hath laid privily catch himself: that he may fall into his own mischief.

9 And, my foul, be joyful in the Lord: it shall rejoice in his falvation.

to All

to All my bones shall fay, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him: yea, the poor, and him that is in misery, from him that spoileth him?

11 False witnesses did rise up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great discomfort of my foul.

is Nevertheless, when they were fick, I put on sackcloth, and humbled my foul with fasting: and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend, or my brother: I went heavily, as one that mourneth for his mother.

rejoiced, and gathered themfelves together: yea, the very abjeds came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were busy mockers: who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my foul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praise thee among much people.

19 O let not them that are

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mine enemies, triumph over me ungodly: neither let them wink with their eyes, that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and faid: Fie on thee, fie on thee, we faw it with our eyes.

Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel: avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righte-outnets: and let them not triumph over me.

25 Let them not fay in their hearts, There, there, so would we have it: neither let them say, We have devoured him.

26 Let them be put to confusion and shametogether, that rejoice at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoice, that favour my righteous dealing: yea, let them fay alway, Bleffed be the Lord, who hath pleafure in the prosperity of his servant.

28 And as for my tongue, it X shall fhall be talking of thy righteousness: and of thy praise all the day long.

PSAL. 36. Dixit injustus.

Y heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own fight: until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himfelf wifely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: thy judgments are like the great deep.

7 Thou, Lord, shalt save both man and beast; How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be fatisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving-kindness unto them that know thee: and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me; and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

### EVENING PRAYER.

PSAL. 37. Noli æmulari.

RET not thyself because be thou envious against the evil-doers.

2 For they shall soon be cut down like the grass: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and heshall give thee thy heart's desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light: and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thyself at him whose waydoth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thy-

felf,

self, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just: and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen that his day is coming.

14 The ungodly have drawn out the fword, and have bent their bow: to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their fword shall go through their own heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time: and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish; and the enemies of

the Lord shall consume as the fat of lambs: yea, even as the smoke shall they consume away.

21 The ungodly borroweth, and payeth not again: but the righteous is mercifuland liberal.

22 Such as are bleffed of God, fhall poffefs the land: and they that are curfed of him, fhall be rooted out.

23 The Lord ordereth a good man's going: and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet faw I never the righteous forfaken, nor his feed begging their bread.

26 The righteous is ever merciful, and lendeth: and his feed is bleffed.

27 Flee from evil, and do the thing that is good: and dwellfor evermore.

28 For the Lord loveth the thing that is right: he forfaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished: as for the feed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land; and dwell therein for ever.

31 The mouth of the righteous is exercifed in wildom: and his tongue will be talking of judgment.

32 The law of his God is in his heart: and his goings shall not slide.

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33 The ungodly feeth the righteous: and feeketh occafion to flay him.

34. The Lord will not leave him in his hand; nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power: and slourishing like a green bay-tree.

37 I went by, and lo, he was gone: I fought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish to gether: and the end of the ungodly is, they shall be rooted out at the last.

40 But the falvation of the righteous cometh of the Lord; who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

#### MORNING PRAYER.

PSAL. 38. Domine, ne in furore.

PUT me not to rebuke, O Lord, in thine anger: neither chaften me in thy heavy displeasure.

2 For thine arrows Rick fast

in me : and thy hand presseth me fore.

3 There is no health in my flesh, because of thy displeasure: neither is there any restin my bones, by reason of my sin.

4 For my wickednesses are gone over my head: and are like a fore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt: through my foolishness.

6 I am brought into fo great trouble and misery: that I go mourning all the day long.

7 For my loins are filled with a fore disease; and there is no whole part in my body.

8 I am feeble, and fore fmitten: I have roared for the very disquietness of my heart.

defire: and my groaning is not hid from thee.

10 My heart panteth, my firength hath failed me: and the fight of mine eyes is gone from me.

bours did stand looking upon my trouble: and my kinsmen stood afar off.

my life, laid fnares for me: and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

deaf man, and heard not: and as one that is dumb, who doth not open his mouth,

14 I became even as a man

that heareth not: and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my truft: thou shalt anfwer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me: for when my foot flipped, they rejoiced greatly against me.

17 And I truly am fet in the plague: and my heaviness is

ever in my fight.

18 For I will confess my wickedness: and be forry for my fin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward evil for good, are against me : because I follow the thing that good is.

21 Forfake me not, O Lord my God: be not thou far from

22 Haste thee to help me : O Lord God of my falvation.

Ps A L. 39. Dixi, Cuftodiam.

Said, I will take heed to my ways: that I offend not in my tonguè.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my fight.

3 I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me; and while I was thus muling, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know my end, and the number of my days: that'I may be certified how long I have to live.

6 Behold, thou haft made my days as it were a fpan long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himfelf in vain: he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truly my hope is

even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth: for it was thy doing. It is not elsework

11 Take thy plague away from me: I am even confumed by means of thy heavy hand.

12 When thou with rebukes doft chasten man for fin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears confider my calling: hold not thy peace

at my tears.

14 For I am a stranger with thee, and a fojourner: as all my fathers were.

15 O spare me a little, that I may recover my ftrength: be-

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fore I go hence, and be no more feen.

PSAL. 40. Expectans expectavi.

Waited patiently for the Lord Sand he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

3 And he hath put a new fong in my mouth: even a thanksgiving unto our God.

4 Many shall see it, and fear: and shall put their trust in the Lord.

5 Bleffed is the man that hath fet his hope in the Lord: and turned not unto the proud, and to fuch as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts, which are to usward: and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them: they should be more than I am able to express.

8 Sacrifice and meat-offering thou wouldest not: but mine ears hast thou opened.

9 Burnt-offerings, and facrifice for fin hast thou not required: then said I, Lo, I come;

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it; yea, thy law is within my heart.

ousness in the great congregation: lo, I will not refrain my lips, O Lord; and that thou knowest.

ousness within my heart: my talk hath been of thy truth, and of thy falvation.

13 I have not kept back thy loving mercy and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving-kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me; my fins have taken fuch hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleafure to deliver me: make hafte, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it: let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame: that say unto me, Fie upon thee, sie upon thee.

19 Let all those that seek thee, be joyful and glad in thee: and let such as love thy salvation, say alway, The Lord be praised.

20 As for me, I am poor and needy: but the Lord careth for me.

21 Thou

21 Thou art my helper and redeemer: make no long tarrying, O my God.

#### EVENING PRAYER.

PSAL. 41. Beatus qui intelligit.

BLESSED is he that confidereth the poor and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth fick upon his bed: make thou all his bed in his fickness.

4 I faid, Lord, be merciful unto me: heal my foul, for I have finned against thee.

5 Mine enemies speak evil of me: When shall he die, and his name perish?

6 And if he come to fee me, he speaketh vanity: and his heart conceiveth falshood within himself; and when he cometh forth, he telleth it.

7 All mine enemies whisper together against me: even against me do they imagine this evil;

8 Let the fentence of guiltiness proceed against him: and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trufted: who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto

me, O Lord: raise thou me up again, and I shall reward them.

11 By this I know thou favourest me: that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me: and shalt set me before thy face for ever.

13 Bleffed be the Lord God of Ifrael: world without end.

PSAL. 42. Quemadmodum.

IKE as the hart defireth the water-brooks: fo longeth my foul after thee, O God.

2 My foul is athirst for God, yea, even for the living God: When shall I come to appear before the presence of God?

3 My tears have been my meat day and night: while they daily fay unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by myself: for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving: among such as keep holy-day.

6Why art thou so full of heavines, O my soul: and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet give him thanks for the help of his countenance.

8 My God, my foul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes: all thy waves and storms are gone over me.

no The Lord hath granted his loving kindness in the daytime: and in the night-season did I sing of him, and made my prayer unto the God of my life.

of my strength, Why hast thou forgotten me: why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten afunder as with a sword: while mine enemies, that trouble me, cast me in the teeth;

13 Namely, while they fay daily unto me: Where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him, which is the help of my countenance, and my God.

## PSAL. 43. Judica me, Deus.

GOd, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee; and why go I so heavily, while the enemy oppresset me?

3 O fend out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

### MORNING PRAYER.

PSAL. 44. Deus, auribus.

E have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old;

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword: neither was it their own arm that helped them;

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my King, O God: fend help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under that rife up against us.

7 For I will not trust in my

bow:

bow: it is not my fword that

8 But it is thou that favest us from our enemies: and puttest them to confusion that hate us.

9 We make our boaft of God all day long: and will praise thy Name for ever.

no But now thou art far off, and putteft us to confusion: and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies: so that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep: and hast scattered us among the heathen.

13 Thou fellest thy people for nought: and takest no money for them.

buked of our neighbours: to be laughed to fcorn, and had in derifion of them that are round about us.

15 Thou makest us to be aby-word among the heathen: and that the people shake their heads at us.

16 My confusion is daily before me: and the shame of my face hath covered me;

17 For the voice of the flanderer and blasphemer: for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee: nor behave ourselves frowardly in thy covenant.

back: neither our steps gone out of thy way;

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20 No, not when thou hast finitten us into the place of dragons: and covered us with the shadow of death.

Name of our God, and holden up our hands to any strange god: shall not God fearch it out? for he knoweth the very secrets of the heart.

22 For thy fake also are we killed all the day long: and are counted as sheep appointed to be flain.

23 Up, Lord, why fleepest thou: awake, and be not abfent from us for ever.

face: and forgettest our misery and trouble?

25 For our foul is brought low, even unto the dust: our belly cleaveth unto the ground.

26 Arise, and help us: and deliver us for thy mercies sake.

PSAL. 45. Eruclavit cor meum.

M Y heart is inditing of a good matter: I speak of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer,

3 Thou art fairer than the children of men: full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy fword upon thy thigh, O thou most mighty: according to thy worship and renown.

5 Good luck have thou with thine honour; ride on, because

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of the word of truth, of meekness, and righteousness; and thy right hand shall teach thee terrible things.

and the people shall be subdued unto thee: even in the midst among the King's enemies.

7 Thy feat, O God, endureth for ever: the fcepter of thy kingdom is a right fcepter.

8 Thou hast loved righteousness, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladuess above thy fellows.

9 All thy garments fmell of myrrh, aloes, and caffia: out of the ivory palaces, whereby they have made thee glad.

no Kings daughters were among thy honourable women: upon thy right hand did fland the queen in a vefture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear: forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty: for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The King's daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought unto

the King in raiment of needlework: the virgins that be her fellows, shall bear her company, and shall be brought unto thee.

fhall they be brought: and shall enter into the King's palace.

17 Instead of thy fathers thou shalt have children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another: therefore shall the people give thanks unto thee world without end.

PSAL. 46. Deus noster refugium.

GOD is our hope and ftrength: a very present help in trouble.

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midst of the sea;

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

7 The

7 The Lord of hofts is with us: the God of Jacob is our refuge to the feet disselect of of or

8 O come hither, and behold the works of the Lord; what destruction he hath brought upon the earth. 1 toy bu A 21

9 He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in funder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hofts is with us: the God of Jacob is our refuge. The police of the services

## EVENING PRAYER.

PSAL. 47. Omnes gentes, plandite.

Clapyour hands together, allye people: Ofing unto God with the voice of melody,

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations un-

der our feet. 4 He shall choose out an heritage for us: even the worship

of Jacob whom he loved. 5 God is gone up with a merry noise: and the Lord with the found of the trump.

60 fing praises, fing praises unto our God: O fing praises, fing praises unto our King.

7 For God is the King of all the earth: fing ye praises with understanding.

8 God reigneth over the heathen : God fitteth upon his holy feat. moid omioni code ustl. di

9 The princes of the people are joined unto the people of the God of Abraham: for God, which is very high exalted, doth defend the earth, as it were with a shield.

PSAL. 48. Magnus Dominus.

REAT is the Lord, and I highly to be praised: in the city of our God, even upon his holy hill ... of the ships the

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-fide lieth the city of the great King; God is well known in her palaces as a fure refuge.

3 For lo, the kings of the earth : are gathered; and gone

by together. Indicate on the

4 They marvelled to fee fuch things: they were aftonished, and fuddenly cast down.

5 Fear came there upon them, and forrow: as upon a woman in her travail.

6 Thou shalt break the ships of the sea: through the eastwind ods being der foolls dares

7 Like as we have heard, fo have we feen in the city of the Lord of hofts, in the city of our God: God upholdeth the fame for ever.

8 We wait for thy lovingkindness, O God: in the midst of thy temple.

9 O God, according to thy Name, fo is thy praise unto the world's

world's end: thy right hand is full of righteoulnels.

to Let the mount Sion rejoice, and the daughter of Judah be glad: because of thy judgments.

round about her: and tell the towers thereof.

12 Mark well her bulwarks, fet up her houses: that ye may tell them that come after.

for ever and ever the shall be our guide unto death.

Ps A L. 49. Audite hæc, omnes.

Hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world;

2 High and low, rich and

3 My mouth shall speak of wisdom: and my heart shall muse of understanding.

4 I will incline mine ear to the parable: and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compasset me round about?

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it cost more to redeem their souls: so that he must let that alone for ever;

9 Yea, though he live long: and fee not the grave.

10 For he feeth that wife men also die, and perish together: as well as the ignorant and foolish, and leave their riches for other.

their houses shall continue for ever: and that their dwellingplaces shall endure from one generation to another; and call the lands after their own names.

not abide in honour: seeing he may be compared unto the beasts that perish; this is the way of them.

13 This is their foolishness: and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

my foul from the place of hell: for he shall receive me.

16 Be not thou a fraid, though one be made rich: or if the glory of his house be increased;

17 For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man: and so long as thou doest well unto thyself, men will speak good of thee.

19 He

19 He shall follow the generation of his fathers: and shall never fee light. 3m 5 kld 64

20 Man being in honour, hath no understanding: but is compared unto the beafts that perifh. ou solar fare case

### MORNING PRAYER.

PSAL. 50. Dous deorum.

THE Lord, even the most mighty God, hath spoken: and called the world, from the rifing up of the fun, unto the going down thereof.

2 Out of Sion hath God appeared: in perfed beauty.

3 Our God shall come, and shall not keep silence : there shall go before him a confuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above: and the earth, that he may judge his people.

5 Gather my faints together unto me: those that have made a covenant with me with facri-Sail (1-, res

6 And the heavens shall declare his righteousness: for God is Judge himfelf.

7 Hear, O my people, and I will speak: I myself will testify against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee, because of thy facrifices, or for thy burnt-offerings: because they were not alway before me.

9 I will take no bullock out of thine house: nor he-goat out of thy folds.

10 For all the beafts of the forest are mine: and so are the cattle upon a thousand hills.

11 Iknow all the fowls upon the mountains: and the wild beafts of the field are in my fight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls flesh: and drink the blood of goats?

14 Offer unto God thanksgiving: and pay thy vows unto the most Highest;

15 And call upon me in the time of trouble: fo will I hear thee, and thou shalt praise me.

16 But unto the ungodlyfaid God: Why doft thou preach my laws, and takeft my covenant in thy mouth;

17 Whereas thou hatest to be reformed: and haft cast my

words behind thee?

18 When thou fawestathief. thou confentedft unto him; and hast been partaker with the adulterers.

19 Thou hast let thy mouth fpeak wickedness: and with thy tongue thou hast fet forth deceit.

20 Thou fatest, and spakest against thy brother: yea, and haft flandered thine own mother's fon.

21 These things hast thou done, and I held my tongue; and thou thoughtest wickedly, that I am even fuch a one as thyself: but I will reprove , Y

thee, and fet before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me; and to him that ordereth his conversation right, will I shew the salvation of God.

PSAL. 51. Miserere mei, Deus.

AVE mercy upon me, O

God, afterthy great goodnefs: according to the multitude of thy mercies do away mine offences.

2 Wash me throughly from my wickedness: and cleanse me from my sin.

3 For I acknowledge my faults: and my fin is ever before me.

4 Against thee only have I finned, and donethis evil in thy fight: that thou mightest be justified in thy faying, and clear when thou art judged.

5 Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice. 9 Turn thy face from my fins : and put out all my misdeeds.

10 Make me a clean heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy Holy Spirit from me.

12 O give me the comfort of thy help again: and stablish me with thy free Spirit.

13 Then shall Iteach thy ways unto the wicked: and sinners shall be converted unto thee.

14 Deliver me from bloodguiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

16 For thou desirest no facrifice, else would I give it thee: but thou delightest not in burntofferings.

17 The facrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the facrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

PSAL. 52. Quid gloriaris?

HY boastest thou thyself, thou tyrant: that
thou canst do mischief?

2 Whereas

2 Whereas the goodness of God: endureth yet daily.

3 Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more than goodness: and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt: O

thou falle tongue.

6 Therefore shall God deflroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear: and shall laugh

him to fcorn;

8 Lo, this is the man that took not God for his strength: but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

g As for me, I am like a green olive-tree in the house of God; my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done: and I will hope in thy Name, for thy faints like it well.

## EVENING PRAYER.

PSAL. 53. Dixit insipiens.

THE foolish body hathsaid in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedness: there is none that doeth good.

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3 God looked down from heaven upon the children of men: to fee if there were any that would understand, and feek after God.

4 But they are all gone out of the way, they are all together become abominable; there is also none that doeth good, no

not one.

5 Are not they without understanding, that work wickedness: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him that belieged thee; thou hast put them to consusion, because God

hath despised them.

7 Oh, that the falvation were given unto Ifrael out of Sion: Oh, that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoice: and Israel should be right glad.

PSAL. 54. Deus, in nomine.

SAVE me, O God, for thy Name's fake: and avenge me in thy strength.

and hearken unto the words of

torics at or

my mouth.

3 For strangers are risen up against me: and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper: the Lord is with them that up-

hold my foul.

5 He shall reward evil unto Y 2 mine mine enemies : destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord: because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath feen his defire upon mine enemies.

### PSAL. 55. Exaudi, Deus.

TEAR my prayer, O God: and hide not thyfelf from my petition.

2 Take heed unto me, and hear me : how I mourn in my prayer, and am vexed.

3 The enemy crieth fo, and the ungodly cometh on fo fast: for they are minded to do me fome mischief, so maliciously are they fet against me.

4 My heart is disquieted within me : and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me; and an horrible dread hath overwhelmed

6 And I said, O that I had wings like a dove: for then would I flee away, and be atreft.

7 Lo, then would I get me away far off: and remain in the wilderness.

8 I would make hafte to escape: because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them: for I have spied unrighteousness and ftrife in the city.

10 Day and night they go about within the walls thereof: mischief also and sorrow are in the midft of it.

11 Wickedness is therein : deceit and guile go not out of their ftreets.

12 For it is not an open enemy that hath done me this dishonour: for then I could have born it.

13 Neither was it mine adversary that did magnify himfelf against me : for then peradventure I would have hid myfelf from him.

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 We took sweet counsel together: and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall

fave me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly: and he shall hear my voice.

19 It is he that hath delivered my foul in peace from the battle that was against me: for there were many with me.

20 Yea, even God that endureth for ever, shall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon luch

fuch as be at peace with him; and he brake his covenant.

22 The words of his mouth were foster than butter, having war in his heart: his words were smoother than oil, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirfty and deceitful men shall not live out half their days: nevertheless, my trustshall be in thee, O Lord.

### MORNING PRAYER.

PSAL. 56. Miserere mei, Deus.

B E merciful unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am fometime afraid: yet put I my trust in thee.

4 I will praise God, because of his word: I have put my trust in God, and will not fear what slesh can do unto me.

5 They daily mistake my words: all that they imagine, is to do me evil.

6 They hold all together, and keep themselves close: and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness: thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings; put my tears into thy bottle: are not these things noted in thy book?

9 Whenfoever I call upon thee, then shall mine enemies be put to slight: this I know, for God is on my side.

10 In God's word will I rejoice: in the Lord's word will I comfort me.

my trust: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

PSAL. 57. Miserere mei, Deus.

BEmerciful unto me, O God, be merciful unto me, for my foul trusteth in thee: and under the shadow of thy wings shall be my refuge, until this tyranny be over-past.

2 I will call unto the most high God: even unto the God that shall perform the cause which I have in hand.

3 He shall fend from heaven: and save me from the reproof of him that would eat me up.

4 God shall fend forth his mercy and truth: my foul is among lions.

Y 3

5 And I lie even among the children of men, that are fet on fire: whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyfelf, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my foul: they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will fing, and give praise.

9 Awake up, my glory; awake, lute and harp: I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will fing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thyfelf, O God, above the heavens: and thy glory above all the earth.

PSAL. 58. Si vere utique.

RE your minds fet upon righteousness, O ye congregation: and do ye judge the thing that is right, O ye fons of men?

2 Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickedness.

3 The ungodly are froward, even from their mother's womb: as foon as they are born, they go aftray, and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder, that floppeth her ears;

5 Which refuseth to hear the voice of the charmer: charm

he never fo wifely.

6 Break their teeth, O God, in their mouths; smite the jawbones of the lions, O Lord : let them fall away like water that runneth apace; and when they shoot their arrows, let them be rooted out.

7 Let them confume away like a fnail, and be like the untimely fruit of a woman: and let them not see the fun.

8 Or ever your pots be made hot with thorns: fo let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice when he feeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall fay, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

# EVENING PRAYER.

PSAL. 59. Eripe me de inimicis.

ELIVER me from mine enemies, O God : defend me from them that rife up against me.

2 O deliver me from the wicked doers: and fave me from the blood-thirfly men.

3 For lo, they lie waiting for

my foul: the mighty men are gathered against me, without any offence, or fault of me, O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Ifrael, to visit all the heathen: and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips: for who doth hear?

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the fin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Confume them in thy wrath, confume them, that they

may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not fatisfied.

thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for thou, O God, art my refuge, and my merciful God.

PSAL. 60. Deus, repulifti nos.

God, thou hast cast us out, and scattered us abroad: thou hast also been displeased; O turn thee unto us again.

2 Thou hast moved the land, and divided it: heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for fuch as fear thee: that they may triumph because of the truth.

5 Therefore were thy belowed delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manaffes is mine: Ephraim also

is the strength of my head; Judah is my law-giver;

8 Moab is my wash-pot; over Edom will I cast out my shoe: Philistia, be thou glad of me.

9 Who will lead me into the frong city: who will bring me into Edom?

O God: wilt not thou, O God, go out with our holts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great ads: for it is he that shall tread down our enemies.

PSAL. 61. Exaudi, Deus.

HEAR my crying, O God: give car unto my prayer. 2 From the ends of the earth will I callupon thee: when my heart is in heaviness.

3 O fet me up upon the rock that is higher than I: for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the king a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him. 8 So will I always fing praise unto thy Name: that I may daily perform my vows.

#### MORNING PRAYER.

PSAL. 62. Nonne. Deo?

My foul truly waiteth still upon God: for of him cometh my salvation.

2 He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man: ye shall be slain all the fort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt: their delight is in lies; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God: for my hope is in him.

6 He truly is my firength and my falvation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my truft.

8 O put your trust in him alway, ye people: pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery,

robbery, give not yourselves unto vanity: if riches increase, set not your heart upon them.

11 God fpake once, and twice I have also heard the same: that power belongeth unto God;

12 And that thou, Lord, art merciful: for thou rewardest every man according to his work.

PSAL. 63. Deus, Deus meus.

God, thou art my God:
early will I feek thee.
2 My foul thirsteth for thee,
my slesh also longeth after thee:
in a barren and dry land, where

no water is.

3 Thus have I looked for thee in holiness: that I might behold thy power and glory.

Hardy Mark I

4 For thy loving kindness is better than the life itself: my

lips shall praise thee.

5 As long as I live will I magnify thee on this manner: and lift up my hands in thy Name.

6 My foul shall be fatisfied, even as it were with marrow and fatness: when my mouth praifeth thee with joyful lips.

7 Have I not remembered thee in my bed: and thought upon thee when I was wak-

ing?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoice.

hand liars materiled.

9 My foul hangeth upon thee: thy right hand hath upholden me.

10 These also that feek the

hurt of my foul : they shall go under the earth.

11 Let them fall upon the edge of the fword: that they may be a portion for foxes.

in God; all they also that swear by him, shall be commended: for the mouth of them that speak lies, shall be stopped.

PSAL. 64. Exaudi, Deus.

HEAR my voice, O God, in my prayer: preferve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the infurredion of wicked doers;

3 Who have whetheir tongue like a fword: and shootout their arrows, even bitter words;

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They encourage themselves in mischies: and commune among themselves, how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practife it: that they keep fecret among themselves, every man in the deep of his heart.

7But God shall fuddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: infomuch that whoso feeth them, shall laugh them to foorn.

9 And all men that fee it,

shall say, This hath God done; for they shall perceive that it is his work.

10 The righteous shall rejoice in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

### EVENING PRAYER.

PSAL. 65. Te decet hymnus.

HOU, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer: unto thee shall all fiesh come.

3 My misdeeds prevail against me: O be thou merciful unto our fins.

4 Bleffed is the man whom thou choosest, and receivest unto thee: he shall dwell in thy court, and shall be fatisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our falvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains: and is girded about with power.

7 Who stilleth the raging of the sea: and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth, shall be assaid at thy tokens: thou that makest the out-goings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and blessest the increase of it.

with thy goodness: and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoice on every side.

14 The folds shall be full of sheep: the valleys also shall fland so thick with corn, that they shall laugh and sing.

# PSAL. 66. Jubilate Deo.

Be joyful in God, all ye lands: fing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men!

5 He turned the fea into dry land: fo that they went through the water on foot; there did we rejoice thereof. Jion sandania

6 He ruleth with his power for ever; his eyes behold the people: and fuch as will not believe, shall not be able to exalt themselves.

7 O praise our God, ye people: and make the voice of his praise to be heard;

8 Who holdeth our foul in life: and fuffereth not our feet

God shills own an hungill of

9 For thou, O God, haft proved us: thou also hast tried us, like as filver is tried.

10 Thou broughtest us into the fnare: and laidest trouble

upon our loins.

11 Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a

wealthy place.

12 I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble. counsis, enough

13 I will offer unto thee fat burnt-facrifices, with the incense of rams: I will offer bul-

locks and goats.

14 O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my foul.

15 I called unto him with my mouth: and gave him praises

with my tongue.

r6 If I incline unto wickedness with mine heart: the Lord will not hear me.

17 But God hath heard me : and confidered the voice of my

prayer! :hoo araladesicierba 18 Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

PSAL. 67. Deus misereatur.

OD be merciful unto us, I and bless us: and shew us the light of his countenance, and be merciful unto us.

2 That thy way may be known upon earth: thy favinghealth among all nations.

3 Let the people praise thee, O God: yea, let all the people

praise thee.

4 O let the nations rejoice and be glad: for thou shalt judge the folk righteoully, and govern the nations upon earth.

5 Let the people praise thee, O God: let all the people praise

thee.

6 Then shall the earth bring forth her increase: and God, even our own God, shall give us his bleffing. who is the Go

7 God shall blefs us: and all the ends of the world shall fear

him.

### MORNING PRAYER.

PSAL. 68. Exurgat Deus.

ET God arise, and let his enemies be scattered : let them also that hate him, flee before him.

2 Like as the smoke vanisheth, eth, fo fhalt thou drive them

away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoice before God : letthem also be merry and joyful.

4 O fing unto God, and fing praises unto his Name: magnify him that rideth upon the heavens, as it were upon an horse; praise him in his Name JAH, and rejoice before him.

5 He is a father of the fatherless, and defendeth the cause of the widows: even God in

his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the runagates continue in of Katha at be scarceness.

7 O God, when thou wentest forth before the people: when thou wentest through the wil-

derness;

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the prefence of God, who is the God of Ifrael.

9 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when

it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word: great was the company of the preachers out out on what as

12 Kings with their armies did flee, and were discomfited : and they of the houshold divided the spoil. house it and

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with filver wings, and her feathers like gold.

14 When the Almighty fcattered kings for their fake: then were they as white as fnow in

Salmon. In the block

15 As the hill of Bafan, fo is God's hill: even an high hill, as the hill of Basan.

16 Why hop ye fo, ye high hills? this is God's hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thoufands of angels: and the Lord is among them, as in the holy place of Sinai.

18 Thouart gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praifed be the Lord daily: even the God who helpeth us, and poureth his benefits upon

20 He is our God, even the God of whom cometh falvation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as

goeth

goeth on still in his wickedness.

22 The Lord hath faid, I will bring my people again, as I did from Bafan: mine own will I bring again, as I did fometime from the deep of the fea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the fame.

24 It is well feen, O God, how thou goest: how thou, my God and King, goest in the fanctuary.

25 The fingers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Ifrael, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, the princes of Judah their council: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth firength for thee: stablish the thing, O God, that thou hast wrought in us,

29 For thy temple's fake at Jerusalem: so shall kings bring presents unto thee.

30 When the company of the fpear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of filver: and when he hath scattered the people that delight in war;

31 Then shall the princes come out of Egypt: the Morians land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O fing praises unto the Lord,

33 Who fitteth in the heavens over all from the beginning: lo, he doth fend out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places; even the God of Ifrael; he-will give strength and power unto his people; bleffed be God.

## EVENING PRAYER.

PSAL. 69. Salvum me fac.

SAVE me, O God: for the waters are come in, even unto my foul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the sloods run over me.

3 I am weary of crying; my throat is dry: my fight faileth me for waiting fo long upon my God.

4 They that hate me without a cause, are more than the hairs of my head: they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that

I never took: God, thou knoweft my simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why? for thy fake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chastened myfelf with fasting: and that was turned to my reproof.

and they jested upon me.

12 They that fit in the gate fpeak against me: and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy falvation.

15 Take me out of the mire, that I fink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep fwallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy

loving-kindness is comfortable: turn thee unto me, according to the multitude of thy mercies.

18 And hide not thy face from thy fervant, for I am in trouble: Ohaste thee, and hear me.

19 Draw nigh unto my foul, and fave it: O deliver me because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour; mine adversaries are all in thy fight.

at Thy rebuke hath broken my heart; I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirfly, they gave me vinegar to drink.

23 Let their table be made a fnare to take themselves with al: and let the things that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not: and ever bow thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful difpleasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they perfecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 Let

28 Let them fall from one wickedness to another: and not come into thy righteousness.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heaviness: thy help, O God, shall lift me up.

31 I will praise the Name of God with a song: and magnify it with thanksgiving.

32 This also shall please the Lord: better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad: seek ye after God, and your foul shall live.

34 For the Lord heareth the poor: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea, and all that moveth therein.

36 For God will fave Sion, and build the cities of Judah: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they that love his Name shall dwell therein.

Ps AL. 70. Deus, in adjutorium.

HASTE thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and confounded, that feek after my soul: let them be turned backward and put to confusion, that wish me evil.

3 Let them for their reward

be foon brought to shame: that cry over me, There, there.

4 But let all those that seek thee, be joyful and glad in thee! and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor, and in misery: haste thee unto me, O God.

6 Thou art my helper, and my redeemer: O Lord, make no long tarrying.

#### MORNING PRAYER.

PSAL. 71. In te, Domine, Speravi.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway refort: thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous, and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up everfince I was born: thou art hethat took me out of my mother's womb; my praise shall be always of thee.

6 I am become as it were a monster unto many; but my fure trust is in thee.

7 O let my mouth be filled with thy praise : that I may fing of thy glory and honour all the day long.

8 Caft me not away in the time of age: forfake me not when my firength faileth me.

9 For mine enemies speak against me, and they that lay wait for my foul, take their counsel together, saying: God hath forfaken him; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God: my God, hafte thee to

help me.

11 Let them be confounded and perish, that are against my foul : let them be covered with shame and dishonour, that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise

thee more and more.

13 My mouth shall daily speak of thy righteousness and falvation: for I know no end thereof.

14 I will go forth in the frength of the Lord God: and will make mention of thy righteousness only.

15 Thou, O God, haft taught me from my youth up until now: therefore will I tell of thy

wondrous works.

16 Forfake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteoufness, O God, is very high; and great things are they that thou hast done: O God, who is like unto thee!

18 O what great troubles and advertities haft thou shewed me! and yet didft thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou haft brought me to great honour : and comforted

me on every fide.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an inftrument of mulick: unto thee will I fing upon the harp, O thou Holy One of Ifrael.

21 My lips will be fain when I fing unto thee: and fo will my foul whom thou haft delivered.

22 My tongue also shall talk of thy righteoufness all the day long: for they are confounded and brought unto shame, that feek to do me evil.

PSAL. 72. Deus, judicium.

IVE the king thy judg-I ments, O God: and thy righteoufness unto the king's fon.

2 Then shall he judge thy people according unto right:

and defend the poor.

3 The mountains also shall bring peace: and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong-doer.

5 They

5 They shall fear thee, as long as the sun and moon endureth: from one generation to another.

6 He shall come down like the rain into a sleece of wool: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other: and from the slood unto the world's end.

g They that dwell in the wilderness shall kneel before him: his enemies shall lick the dust.

10 The kings of Tharfis and of the ifles shall give presents: the kings of Arabia and Saba shall bring gifts.

before him: all nations shall do him service.

12 For he shall deliver the poor when he crieth: the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy: and shall preserve the souls of the poor.

14 He shall deliver their souls from falshood and wrong: and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of

corn in the earth, high upon the hills: his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever; his Name shall remain under the sun among the posterities: which shall be blessed through him; and all the heathen shall praise him.

18 Bleffed be the Lord God, even the God of Ifrael: which only doeth wondrous things.

of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.

### EVENING PRAYER.

PSAL. 73. Quam bonus Ifrael!

RULY God is loving unto Ifrael: even unto fuch as are of a clean heart.

2 Nevertheless, my feet were almost gone: my treadings had well-nigh slipped.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lufty and strong.

1. 5. They come in no misfortune like other folk: neither are, they plagued like other men.

6 And this is the cause that they are so holden with pride: and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they lust.

8 They corrupt other, and fpeak of wicked blafphemy:
Z 3 their

their talking is against the most

g For they firetch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout fuck they no small advantage.

11 Tush, say they, how should God perceive it: is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished: and chastened

every morning.

14 Yea, and I had almost faid even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to underfland this: but it was too hard

for me;

16 Until I went into the fanctuary of God: then understood I the end of these men;

17 Namely, how thou dost fet them in slippery places: and castest them down, and destroyest them.

18 O how fuddenly do they confume: perish, and come to a fearful end!

19 Yea, éven like as a dream when one awaketh: fo shalt thou make their image to vanish out of the city.

20 Thus my heart was griev-

ed: and it went even through my reins.

The 14. Day.

21 So foolish was I, and ignorant: even as it were a beast before thee.

by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth that I defire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For lo, they that forfake thee, shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the Daughter of Sion.

PSAL. 74. Ut quid, Dow?

God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation: whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy sanduary.

5 Thine

5 Thine adversaries roar in the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have fet fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they faid in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

there is not one prophet more: no, not one is there among us, that understandeth any more.

adverfary do this dishonour: how long shall the enemy blaspheme thy Name, for ever?

thy hand: why pluckeft thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old: the help that is done upon earth, he doeth it himself.

14 Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.

of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

tains and waters out of the hard rocks: thou driedst up mighty waters.

17 The day is thine, and the night is thine: thou haft prepared the light, and the fun.

18 Thou hast set all the borders of the earth: thou hast

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliver not the foul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

for all the earth is full of darkness and cruel habitations.

22 O let not the simple go away ashamed: but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, increaseth ever more and more.

#### MORNING PRAYER.

PSAL. 75. Confitebimur tibi.

NTO thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy Name also is so nigh: and that do thy wondrous works declare.

3 When

gregation: I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: II bear up the pillars of it.

5 I faid unto the fools, Deal not fo madly: and to the ungodly, Set not up your horn;

6 Set not up your horn on high: and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west: nor yet from the fouth.

Judge she putteth down one,

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixed, and he poureth out of the same.

all the ungodly of the earth shall drink them, and suck them out.

of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

PSAL. 76. Notus in Judæa.

Name is great in Ifrael.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword, and the battle.

4 Thou art of more honour

and might: than the hills of

they have flept their fleep: and all the men whose hands were mighty, have found nothing.

Jacob: both the chariot and horse are fallen.

17 Thou, even thou art to be feared: and who may stand in thy fight, when thou art angry?

8 Thou didft cause thy judgment to be heard from heaven: the earth trembled, and was still,

went: and to help all the meek upon earth. Its quarted

to The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

your God, and keep it, all ye that are round about him: bring prefents unto him that ought to be feared.

of princes: and is wonderful among the kings of the earth.

PSAL. 77. Voce mea ad Dominum.

Will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I fought the Lord: my fore ran, and ceafed not in the night-feafon; my foul refused comfort.

3 When I am in heaviness,

I will think upon God: when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking: I am so feeble, that I cannot speak.

5 I have considered the days of old: and the years that are past.

6 I call to remembrance my fong: and in the night I commune with mine own heart, and fearch out my spirits.

7 Will the Lord absent himfelf for ever; and will he be no

more intreated?

8 Is his mercy clean gone for ever: and is his promife come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he shut up his loving-kindness in displeasure?

ro And I said, It is mine own infirmity: but I will remember the years of the right hand of the most Highest.

of the Lord: and call to mind thy wonders of old time.

12 I will think also of all thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy; who is fo great a God, as our God?

14 Thou art the God that doest wonders: and hast declared thy power among the people.

vered thy people: even the fons

of Jacob and Joseph.

God, the waters faw thee, O

were afraid: the depths also were troubled.

water, the air thundered: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground; the earth was moved, and shook withal.

19 Thy way is in the fea, and thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheep; by the hand of Mofes and Aaron.

### EVENING PRAYER.

PSAL. 78. Attendite, popule.

HEAR my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard fentences of old;

3 Which we have heard and known; and fuch as our fathers have told us;

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Ifrael a law: which he commanded our forefathers to teach their children;

6 That their posterity might know it: and the children which were yet unborn;

7 To the intent that when they

they came up: they might flew their children the same;

8 That they might put their trust in God: and notto forget the works of God, but to keep his commandments;

g And not to be as their forefathers, a faithless and stubborn generation: a generation that fet not their heart aright, and whose spirit cleaveth not stedfastly unto God;

to Like as the children of Ephraim: who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God: and would not walk in his law;

12 But forgat what he had done: and the wonderful works that he had shewed for them.

13 Marvellous things did he in the fight of our fore-fathers, in the land of Egypt: even in the field of Zoan,

14 He divided the fea, and let them go through: he made the waters to stand on an heap.

15 In the day-time also heled them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the flonyrock: fothatit gushed out like the rivers.

18 Yet for all this they finned more against him: and pro-

voked the most Highest in the wilderness.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wilderness?

21 He smote the stonyrock indeed, that the waters gushed out, and the streams slowed withal: but can he give bread also, or provide slesh for his people?

22When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

23 Because they believed not in God: and put not their trust in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down Manna also upon them for to eat: and gave them food from heaven.

26 So mandid eat angels food: for he fent them meat enough.

27 He caused the east-wind to blow under heaven: and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust: and feathered fowls like as the fand of the sea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat, and were well filled; for he gave them their own defire: they were not disappointed of their lust.

31 But

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and flew the wealthieft of them: yea, and fmote down the chosen men that were in Ifrael.

32 But for all this they finned yet more: and believed not his wondrous works.

33 Therefore their days did he confume in vanity: and their years in trouble.

34 When he flew them, they fought him: and turned them carly, and enquired after God.

35 And they remembered that God was their strength: and that the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth: and diffembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was fo merciful, that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not fuffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a wind that passeth away, and cometh not again.

41 Many atime did they provoke him in the wilderness: and grieved him in the defert.

ai Mallor

42 They turned back, and tempted God: and moved the Holy One in Ifrael.

43 They thought not of his hand; and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: fo that they might not drink of the rivers.

46 He fent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpiller; and their labour unto the grafs-hopper.

48 He destroyed their vines with hail-stones: and their mulberry-trees with the frost.

49 He smote their cattle also with hail-stones : and their slocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble: and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the pestilence;

52 And smote all the firstborn in Egypt: the most principal and mightiest in the dwellings of Ham.

he led them forth like sheep: and carried them in the wilderness like a flock.

54 He brought them out safetly, that they should not fear:

and overwhelmed their enemies with the sea.

55 And brought them within the borders of his fanduary: even to his mountain, which he purchased with his right hand.

36 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies;

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieved him with their hill-altars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and took fore displeasure at Israel;

61 So that he forfook the tabernacle in Silo: even the tent that he had pitched among men.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire confumed their young men: and their maidens were not given to marriage.

65 Their priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one

out of sleep: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetual shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim;

69 But chose the tribe of Judah; even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his fervant: and took him away from the sheep-folds.

72 As he was following the ews great with young ones, he took him: that he might feed Jacob his people, and Ifrael his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

## MORNING PRAYER.

PSAL. 79. Deus, venerunt.

God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy fervants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their blood have they fled like water on every fide of Jerusalem: rusalem: and there was no man

4 We are become an open fhame to our enemies: a very fcorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwell-

ing-place.

8 O remember not our old fins; but have mercy upon us, and that foon: for we are come

to great mifery.

9 Help us, O God of our falvation, for the glory of thy Name: O deliver us, and be merciful unto our fins for thy Name's fake.

10 Wherefore do the heathen fay: Where is now their God?

fervants blood that is shed: be openly shewed upon the heathen in our fight.

of the prisoners come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven-fold into their bosom.

14 So we that are thy people,

and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

PSAL. 80. Qui regis Ifrael.

HEAR, Othou shepherd of Israel, thou that leadest Joseph like a sheep: shew thyself also, thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasses: stir up thy strength, and come and help us.

3 Turn us again, O God: shew the light of thy counternance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest room for it: and when it had taken root, it filled the land.

no The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

II She stretched out her A a branches

branches unto the fea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beafts of the field deyour it.

14 Turn thee again, thou God of hosts, look down from heaven: behold, and visit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thyself.

16 It is burnt with fire, and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the fon of man, whom thou madest fo strong for thine own felf.

18 And fo will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

PSAL. 81. Exultate Deo.

SING ye merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the pfalm, bring hi-

ther the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our folemn feast-day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will affure thee, O Ifrael: if thou wilt hearken unto me,

10 There shall no strange god be in thee: neither shalt thou worship any other God.

who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Ifrael would not obey me.

13 So I gave them up unto their own hearts lusts: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Ifrael had walked in my ways, 15 I should soon have put down their enemies: and turned my hand against their adverfaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat-slour: and with honey out of the stony rock should I have satisfied thee.

### EVENING PRAYER.

PSAL. 82. Deus fletit.

OD standeth in the congregation of princes: he is a judge among gods.

2 How long will ye give wrong judgment: and accept the persons of the ungodly?

: 3 Defend the poor and fatherless: see that such as are in need and necessity have right.

4 Deliver the out-cast and poor: fave them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness: all the foundations of the earth are out of course.

6 I have faid, Ye are gods: and ye are all the children of the most Highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arife, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance. PSAL. 83. Deus, quis similis?

HOLD not thy tongue, O
God, keep notstill silence:
refrain not thyself, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily against thy people: and taken counsel against thy secret ones.

4 They have faid, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one confent: and are confederate against thee;

6 The tabernacles of the Edomites, and the Ismaelites: the Moabites and Hagarens;

7 Gebal, and Ammon, and Amalek: the Philistines, with them that dwell at Tyre.

8 Affur also is joined with them: and have holpen the children of Lot.

g But do thou to them as unto the Madianites: unto Sifera, and unto Jabin at the brook of Kison;

10 Who perished at Endor: and became as the dung of the earth.

ri Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana;

12 Who fay, Let us take to ourselves: the houses of God in possession.

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13 O my God, make them like unto a wheel: and as the flubble before the wind;

14 Like as the fire that burneth up the wood: and as the flame that confumeth the mountains.

15 Perfecute them even fo with thy tempest: and make them asraid with thy storm.

16 Make their faces ashamed, O Lord: that they may seek thy Name

17 Let them be confounded and vexed ever more and more: let them be put to shame, and perish,

18 And they shall know, that thou whose Name is Jehovah: art only the most Highest over all the earth.

PSAL. 84. Quam dilecta!

How amiable are thy dwellings: thou Lord of hosts!

2 My foul hath a defire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hathfound her an house, and the swallow a nest, where she may lay her young: even thy altars, O Lord of hosts, my King and my God.

4 Bleffed are they that dwell in thy house: they will be alway praising thee.

5 Bleffed is the man whose firength is in thee: in whose heart are thy ways. 6 Who going through the vale of misery, useit for a well: and the pools are filled with water.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

g Behold, O God our defender: and look upon the face of thine Anointed.

10 For one day in thy courts: is better than a thousand.

II I had rather be a doorkeeper in the house of my God: than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence: the Lord will give grace and worship; and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts: bleffed is the man that putteth his trust in thee.

PSAL. 85. Benedixisti, Domine.

ORD, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their fins.

3 Thou hast taken away all thy displeasure: and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour: Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again, and quicken us: that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord: and grant us thy falvation.

8 I will hearken what the Lord God will fay concerning me: for he shall speak peace unto his people, and to his faints, that they turn not again.

9 For his falvation is nighthem that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousuess hath looked down from hea-

12 Yea, the Lord shall shew loving-kindness: and our land shall give her increase.

13 Righteousness shall go before him: and he shall direct his going in the way.

### MORNING PRAYER.

PSAL. 86. Inclina, Domine.

BOW down thine ear, O Lord, and hear me: for am poor and in mifery.

2 Preferve thou my foul, for I am holy: my God, fave thy fervant that putteth his trust in thee.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the foul of thy fervant: for unto thee, O Lord, do I lift up my foul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble defires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doest.

9 All nations whom thou halt made, shall come and worship thee, O Lord; and shall glorify thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

II Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercy toward me: and thou halt delivered my foul from the nethermost hell.

14 O God, the proud are rifen against me: and the congregations of naughty men have

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13 O my God, make them like unto a wheel: and as the flubble before the wind;

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The 16. Day.

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Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercy toward me: and thou halt delivered my foul from the nethermost hell.

14 O God, the proud are rifen against me: and the congregations of naughty men have

Aa3 fought

fought after my foul, and have not fet thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long-suffering, plenteous in goodness and truth.

16.0 turn thee then unto me, and have mercy upon me: give thy strength unto thy fervant, and help the son of thine handmaid.

17 Shew fome token upon me for good, that they who hate me may fee it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

PSAL. 87. Fundamenta ejus.

TER foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of lacob.

2 Very excellent things are fpoken of thee: thou city of

God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians; lo, there was he born.

5 And of Sion it shall be reported, that he was born in her; and the most High shall stablish her.

6 The Lord shall rehearse it, when he writeth up the people: that he was born there.

7 The fingers also and trumpeters shall he rehearse: all my fresh springs shall be in thee. PSAL. 88. Domine Deus.

Lord God of my falvation, I have cried day and night before thee: O let my prayer enter into thy prefence; incline thine ear unto my calling.

2 For my foul is full of trouble: and my life draweth

nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no firength;

4 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of dark-

ness, and in the deep.

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My fight faileth for very trouble: Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

no Dost thou shew wonders among the dead; or shall the dead rife up again, and praise thee?

11 Shall thy loving-kindness be shewed in the grave: or thy faithfulness in destruction?

12 Shall

12 Shall thy wondrous works be known in the dark: and thy righteourners in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul: and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die: even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me: and the sear of thee hath undone me.

17 They came round about me daily like water: and compassed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my fight.

# EVENING PRAYER.

PSAL. 89. Miscricordias Domini.

Y song shall be alway
of the loving-kindness
of the Lord: with my mouth
will I ever be shewing thy truth
from one generation to another.

2 For I have said, Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen: I have fworn unto David my servant;

4 Thy feed will I stablish for

ever: and fet up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints.

6 For who is he among the clouds: that shall be compared unto the Lord?

7 And what is he among the gods: that shall be like unto the Lord?

8 God is very greatly to be feared in the council of the faints: and to be had in reverence of all them that are round about him.

9 O Lord God of hofts, who is like unto thee: thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou haft made the north and the fouth: Tabor and Hermon shall rejoice in thy Name.

14 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat: mercy and truth shall go before thy face.

16 Blessed is the people, O

Lord, that can rejoice in thee: they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name: and in thy righteousness shall they make their boast.

18 For thou art the glory of their firength: and in thy loving-kindness thou shalt lift up our horns.

19 For the Lord is our defence: the Holy One of Israel

is our King.

20 Thou spakest sometime in visions unto thy faints, and faidst: I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found David my fervant: with my holy oil have

I anointed him.

22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the fon of wickedness shall not hurt him.

24 I will smite down his foes before his face: and plague them that hate him.

mercy shall be with him: and in my Name shall his horn be exalted.

26 I will fet his dominion also in the sea : and his right

hand in the floods.

27 He shall call me, Thou art my father: my God, and my strong salvation. 28 And I will make him my first-born: higher than the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant shall stand fast with him.

go His feed also will I make to endure for ever: and his throne as the days of heaven.

31 But if his children for sake my law: and walk not in my

群。如此为理论。135

judgments;

32 If they break my statutes, and keep not my commandments: I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my lovingkindness will I not utterly take from him: nor suffer my truth

to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have fworn once by my holines, that I will not fail David.

35 His feed shall endure for ever: and his feat is like as the

fun before me.

36 He shall stand fast for evermore as the moon: and as the faithful witness in heaven.

and forfaken thine Anointed and art displeased at him.

38 Thou hast broken the covenant of thy servant: and cast his crown to the ground.

39 Thou hast overthrown all his hedges: and broken down his strong holds.

40 All they that go by fpoil him:

him: and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies: and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his fword: and givest him not victory in the battle.

43 Thou hast put out his glory: and cast his throne down to the ground.

44 The days of his youth hast thou shortened: and covered him with dishonour.

45 Lord, how long wilt thou hide thyself, for ever: and shall thy wrath burn like fire?

46 O remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death; and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving-kindneffes: which thou fwarest unto Davidin thy truth?

49 Remember, Lord, the rebuke that thy fervants have: and how I do bear in my bosom the rebukes of many people;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed: Praised be the Lord for evermore. Amen, and Amen.

## MORNING PRAYER.

PSAL. 90. Domine, refugium.

ORD, thou hast been our refuge; from one generation to another.

2 Before the mountains were

brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to deftruction: again thou sayest, Come again, ye children of

4 For a thousand years in thy sight are but as yesterday; seeing that is past as a watch in the night.

5 As foon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure: and are asraid at thy wrathful indignation.

8 Thou hast set our misseds before thee: and our secret sins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

to The days of our age are threefcore years and ten; and though men be fo strong that they come to fourscore years: yet is their strength then but labour and forrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, fo is thy displeasure.

12 So teach us to number our days: that we may apply our hearts unto wisdom.

13 Turnthee again, O Lord, at the last: and be gracious

unto thy fervants.

14 O fatisfy us with thy mercy, and that foon: fo shall we rejoice, and be glad all the days of our life.

15 Comfort us again, now after the time that thou haft plagued us: and for the years wherein we have suffered adverlity.

16 Shew thy fervants thy work: and their children thy

glory.

17 And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

PSAL. 91. Qui habitat.

7 HOSO dwelleth under the defence of the most High: shall abide under the fhadow of the Almighty.

2 I will fay unto the Lord, Thou art my hope, and my strong hold: my God, in him

will I truft.

3 For he shall deliver thee from the snare of the hunter: and from the noisom pestilence.

4 He shall defend thee under his wings, and thou shalt be fafe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid

for any terror by night: nor for the arrow that flieth by day;

6 For the pestilence that walketh in darkness: nor for the fickness that destroyeth in the noon-day.

7 A thousand shall fall befide thee, and ten thousand at thy right hand : but it shall not

come nigh thee.

8 Yea, with thine eyes shalt thou behold: and fee the reward of the ungodly.

9 For thou, Lord, art my hope: thou haft fet thine house

of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee: to keep thee in all thy ways.

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will fet him up, because he hath known my Name.

15 He shall call upon me, and I will hear him : yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I fatisfy him: and shew him my falvation.

PSAL.

PSAL. 92. Bonum eft confiteri.

T is a good thing to give thanks unto the Lord: and to fing praises unto thy Name, O most Highest;

2 To tell of thy loving-kindness early in the morning: and of thy truth in the night-season;

3 Upon an instrument of ten strings, and upon the lute: upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works: and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep!

6 An unwife man doth not well confider this: and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish: then shall they be destroyed for ever; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish: and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn: for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that arise up against me.

I The righteous shall flourish like a palm-tree: and shall spread abroad like a cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well-liking.

14 That they may shew how true the Lord my strength is; and that there is no unrighteousness in him.

### EVENING PRAYER.

PSAL. 93. Dominus regnavit.

THE Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himfelf with strength.

2 He hath made the round world fo fure: that it cannot be moved.

3 Ever fince the world began, hath thy feat been prepared: thou art from everlasting.

4 The floods are rifen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The waves of the fea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.

PSAL.

PSAL. 94. Dous ultionum.

Cod, to whom vengeance belongeth: thou God, to whom vengeance belongeth, thew thyfelf.

2 Arife, thou Judge of the world: and reward the proud

after their deferving.

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully: and make such proud boasting?

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow, and the stranger: and put the fatherless to death.

7 And yet they fay, Tush, the Lord shall not see: neither shall the God of Jacob regard

8 Take heed, ye unwise among the people: O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear: or he that made the eye, shall he not see?

no Or he that nurtureth the heathen: it is he that teacheth man knowledge; shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Bleffed is the man whom thou chastenest, O Lord: and teachest him in thy law; 13 That thou mayest give him patience in time of adversity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he for-

fake his inheritance;

15 Until righteousness turn again unto judgment: all such as are true in heart shall sollow it.

16 Who will rife up with me against the wicked: or who will take my part against the evil-doers?

17 If the Lord had not helped me: it had not failed but my foul had been put to filence.

18 But when I faid, My foot hath flipped: thy mercy, O

Lord, held me up.

19 In the multitude of the forrows that I had in my heart: thy comforts have refreshed my foul.

20 Wilt thou have any thing to do with the stool of wickedness: which imagineth mischief as a law?

21 They gather them together against the soul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the strength

of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice: yea, the Lord our God shall destroy them.

MORN-

### MORNING PRAYER.

PSAL. 95. Venite, exultemus.

Come, let us fing unto the Lord: let us heartily rejoice in the strength of our salvation.

2 Let us come before his prefence with thanksgiving: and thew ourselves glad in him with pfalms.

3 For the Lord is a great God: and a great King above

all gods.

4 In his hand are all the corners of the earth: and the strength of the hills is his also.

5 The fea is his, and he made it: and his hands prepared the dry land.

6 Ocome, let us worship, and fall down: and kneel before the Lord our Maker.

7 For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

8 To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

9 When your fathers tempted me: proved me, and faw

my works.

10 Forty years long was I grieved with this generation, and faid: It is a people that do err in their hearts, for they have not known my ways.

11 Unto whom I fware in my wrath: that they should

not enter into my rest.

PSAL. 96. Cantate Domino.

Sing unto the Lord a new fong: fingunto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name: be telling of his falvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his fanduary.

7 Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship

and power.

8 Ascribe unto the Lord the honour due unto his Name : bring presents, and come into his courts.

o O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he who hath made the round world fo fast that it cannot be moved; and how that he shall judge the people righteoully.

11 Let the heavens rejoice, and let the earth be glad : let the

Bb

the fea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

PSAL. 97. Dominus regnavit.

THE Lord is King, the earth may be glad thereof: yea, the multitude of the ifles may be glad thereof.

2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his seat.

3 There shall go a fire before him: and burn up his enemies on every side.

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteoufness: and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him, all ye gods.

8 Sion heard of it, and rejoiced: and the daughters of Judah were glad, because of thy judgments, O Lord.

9 For thou, Lord, art higher

than all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord, fee that ye hate the thing which is evil: the Lord preferveth the fouls of his faints; he shall deliver them from the hand of the ungodly.

11 There is forung up a light for the righteous: and joyful gladness for such as are truehearted.

12 Rejoice in the Lord, ye righteous: and give thanks for a remembrance of his holiness.

## EVENING PRAYER.

PSAL. 98. Cantate Domino.

Sing unto the Lord a new fong: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himself the victory.

3 The Lord declared his falvation: his righteousness hath he openly shewed in the fight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

5 Shew yourfelves joyful unto the Lord, all ye lands: fing, rejoice, and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms: O shew yourselves joyful before the Lord the King.

8 Let

8 Let the fea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteousness shall he judge the world: and the people with equity.

PSAL. 99. Dominus regnavit.

THE Lord is King, be the people never fo impatient: he fitteth between the cherubims, be the earth never fo unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderful, and holy.

4 The King's power loveth judgment; thou hast prepared equity: thou hast executed judgment and righteousnessin Jacob.

5 O magnify the Lord our God: and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God: thou forgavest them, O God, and punishedst their own inventions.

g O magnify the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.

PSAL. 100. Jubilate Deo.

Be joyful in the Lord, all ye lands: ferve the Lord with gladness, and come before his presence with a song.

2 Be ye fure that the Lord he is God; it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

3 O go your way into his gates with thankfgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

PSAL. 101. Misericordiam.

MY fong shall be of mercy and judgment: unto thee, O Lord, will I sing.

2 O let me have understanding: in the way of godliness.

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the fins of unfaithfulness: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Whoso privilyslanderethhis neighbour: him will I destroy.

Bb 2 7 Whofo

7 Whoso hath also a proud look and high stomach: I will not suffer him.

8 Mine eyes look upon fuch as are faithful in the land: that they may dwell with me.

9 Whoso leadeth a godly life: he shall be my servant.

10 There shall no deceitful person dwell in my house: he that telleth lies, shall not tarry in my sight.

the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

## MORNING PRAYER.

PSAL. 102. Domine, exaudi.

HEAR my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right foon.

3 For my days are confumed away like smoke: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that

fitteth alone upon the house-top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are fworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping;

10 And that, because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My days are gone like a shadow: and I am withered like grass.

12 But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy fervants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion: and when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born, shall praise the Lord.

19 For he hath looked down from

from his fanduary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of fuch as are in captivity: and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem;

22 When the people are gathered together: and the kingdoms also to serve the Lord.

23 He brought down my firength in my journey: and shortened my days.

24 But I faid, O my God, take me not away in the midst of mine age: as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hastlaid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment;

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

28 The children of thy fervants shall continue: and their seed shall stand fast in thy fight.

PSAL. 103. Benedic, anima mea.

PRAISE the Lord, O my foul: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soul : and forget not all his benefits;

3 Who forgiveth all thy fins.

and healeth all thine infirmities;

4 Who faveth thy life from destruction: and crowneth thee with mercy and loving-kindness;

5 Who fatisfieth thy mouth with good things: making thee young and lufty as an eagle.

6 The Lord executeth righteousness and judgment: for all them that are oppressed with wrong.

7 He shewed his ways unto Moses: his works unto the children of Israel.

8 The Lord is full of compassion and mercy: long-suffering, and of great goodness.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our fins: nor rewarded us according to our wickedneffes.

11 For look how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west: so far hath he set our fins from us.

13 Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembereth that we are but dust.

15 The days of man are but as grass: for he flourisheth as a flower of the field.

16 For as foon as the wind Bb3 goeth goeth over it, it is gone: and the place thereof shall know it no more.

of the Lord endureth for ever and ever upon them that fear him: and his righteousness upon children's children;

18 Even upon such askeep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his feat in heaven: and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts: ye servants of his, that do his pleasure.

22 Ofpeak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my foul.

### EVENING PRAYER.

PSAL. 104. Benedic, anima mea.

PRAISE the Lord, O my foul: O Lord my God, thou art become exceeding glorious, thou art clothed with majesty and honour.

2 Thou deckeft thyfelf with light as it were with a garment: and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind. 4 He maketh his angels spirits: and his ministers a slaming fire.

5 He laid the foundations of the earth: that it never should

move at any time.

6 Thou coveredst it with the deep, like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee; at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not pass: neither turn again to cover the earth.

10 He fendeth the fprings into the rivers: which run among the hills.

11 All beafts of the field drink thereof: and the wild affes quench their thirst.

12 Beside them shall the fowls of the air have their habitation: and sing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattle: and green herb for the service of men;

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the Lord also

are full of fap: even the cedars of Libanus which he hath planted;

17 Wherein the birds make their nests: and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats: and fo are the stony rocks for the conies.

19 He appointed the moon for certain feafons: and the fun knoweth his going down.

20 Thou makest darkness, that it may be night: wherein all the beasts of the forest do move.

21 The lions roaring after their prey: do feek their meat from God.

22 The fun ariseth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until

the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all: the earth

thou made them all; the earth is full of thy riches.

25 So is the great and wide

fea also: wherein are things creeping innumerable, both

small and great beasts.

26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When thou givest it them, they gather it: and when thou openess thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.

33 I will fing unto the Lord as long as I live: I will praise my God while I have my being.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for finners, they shall be confumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my foul, praise the Lord.

### MORNING PRAYER.

PSAL. 105. Confitemini Domino.

Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O let your fongs be of him, and praise him: and let your talking be of all his wondrous works.

3 Rejoice in his holy Name: let the heart of them rejoice that seek the Lord.

4 Seek the Lord and his ftrength:

strength: feek his face evermore.

5 Remember the marvellous works that he hath done: his wonders, and the judgments of his mouth;

6 O ye feed of Abraham his fervant: ye children of Jacob his chofen.

7 Heisthe Lord our God: his judgments are in all the world.

8 He hath been alway mindful of his covenant and promife: that he made to a thoufand generations;

9 Even the covenant that he made with Abraham: and the oath that he sware unto Isaac;

10 And appointed the same unto Jacob for a law: and to Israel for an everlasting testament;

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land;

13 What time as they went from one nation to another: from one kingdom to another people;

14 He fuffered no man to do them wrong: but reproved even kings for their fakes;

15 Touch not mine Anointed: and do my prophets no harm.

16 Moreover, he called for a dearth upon the land: and destroyed all the provision of bread.

17 But he had fent a man before them: even Joseph, who was fold to be a bond-fervant; 18 Whose feet they hurt in the stocks: the iron entered into his soul;

19 Until the time came that his cause was known: the word of the Lord tried him.

20 The king fent and delivered him: the prince of the people let him go free.

21 He made him lord also of his house: and ruler of all his substance;

22 That he might inform his princes after his will: and teach his fenators wildom.

23 Ifrael also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly: and made them stronger than their enemies;

25 Whose heart turned so, that they hated his people: and dealt untruly with his servants.

26 Then fent he Moses his fervant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He fent darkness, and it was dark: and they were not obedient unto his word.

29 He turned their waters into blood: and slew their fish.

30 Their land brought forthfrogs: yea, even in their king's chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hail-stones

for

for rain: and flames of fire in their land.

33 He smote their vines also and fig-trees: and destroyed the trees that were in their coasts.

34 He spake the word, and the grass-hoppers came, and caterpillers innumerable: and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land: even the chief of

all their strength.

36 He brought them forth also with filver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid

of them.

38 He spread out a cloud to be a covering: and fire to give light in the night-season.

39 At their defire he brought quails: and he filled them with

the bread of heaven.

40 He opened the rock of flone, and the waters flowed out: fo that rivers ran in the dry places.

41 For why? he remembered his holy promife: and Abra-

ham his fervant.

42 And he brought forth his people with joy: and his cho-

Ien with gladness;

43 And gave them the lands of the heathen: and they took the labours of the people in possession;

44 That they might keep his flatutes: and observe his laws.

### EVENING PRAYER.

PSAL. 106. Confitemini Domino.

Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can express the noble ads of the Lord: or shew forth

all his praise?

3 Bleffed are they that alway keep judgment: and do

righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit me with thy salvation.

5 That I may fee the felicity of thy chosen: and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have finned with our fathers: we have done amis,

and dealt wickedly.

- 7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance: but were disobedient at the sea, even at the Red sea.
- 8 Nevertheless, he helped them for his Name's sake: that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the deep, as through a wilderness.

10 And he faved them from the adversaries hand: and delivered them from the hand of

the enemy.

them, the waters overwhelmed

them: there was not one of them left.

12 Then believed they his words: and fang praise unto him.

13 But within a while they forgat his works: and would not abide his counfel;

14 But lust came upon them in the wilderness: and they tempted God in the desert.

15 And he gave them their defire: and fent leanness withal into their soul.

in the tents: and Aaron the faint of the Lord.

17 So the earth opened, and fwallowed up Dathan: and covered the congregation of Abiram.

in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calf that eateth hay.

21 And they forgat God their Saviour: who had done fo great things in Egypt;

22 Wondrous works in the land of Ham: and fearfulthings by the Red fea.

23 So he faid, he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathful indignation, less he should destroy them.

24 Yea, they thought fcorn

of that pleasant land: and gave no credence unto his word;

25 But murmured in their tents: and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them: to overthrow them in the wilderness;

27 To cast out their seed among the nations: and to scatter them in the lands.

28 They joined themselves unto Baal-peor; and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then stood up Phinees, and prayed: and so the plague ceased.

31 And that was counted unto him for righteousness: among all posterities for evermore.

32 They angered him also at the waters of strife: so that he punished Moses for their sakes;

33 Because they provoked his spirit: so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them;

35 But were mingled among the heathen; and learned their works;

36 Infomuch that they worfhipped their idols, which turned to their own decay: yea, they offered their fons and their daughters unto devils;

37 And shed innocent blood,

even

even the blood of their fons and of their daughters: whom they offered unto the idols of Canaan; and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: infomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them, were lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity: he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all those that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Bleffed be the Lord God of Ifrael from everlafting, and

world without end: and let all the people fay, Amen.

### MORNING PRAYER.

PSAL. 107. Confitemini Domino.

Give thanks unto the Lord, for heis gracious: and his mercy endureth for ever.

2 Let them give thanks, whom the Lord hath redeemed: and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

4 They went aftray in the wilderness out of the way: and found no city to dwell in;

5 Hungry and thirsty: their foul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their distress.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

9 For he fatisfieth the empty foul: and filleth the hungry foul with goodness;

10 Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord; and lightly regarded the counfel of the most Highest;

12 He also brought down their

their heart through heaviness: they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble: he delivered them out of their difires.

14 For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

16 For he hath broken the gates of brass: and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence: and because of their wickedness.

18 Their foul abhorred all manner of meat: and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

20 He fent his word, and healed them: and they were faved from their destruction.

21 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

22 That they would offer unto him the facrifice of thanksgiving: and tell out his works with gladness!

23 They that go down to the fea in fhips: and occupy their bufiness in great waters; 24 These men see the works of the Lord: and his wonders in the deep.

25 For at his word the stormy wind arifeth: which listeth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their foul melteth away because of the trouble.

27 They reel to and fro, and flagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

29 For he maketh the florm to cease: so that the waves thereof are still.

30 Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

32 That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

33 Who turneth the floods into a wilderness: and drieth up the water-springs.

34 A fruitful land maketh he barren: for the wickedness of them that dwell therein.

35 Again, he'maketh the wilderness a standing water: and water-springs of a dry ground.

36 And there he fetteth the hungry:

PSALMS.

The 22. Day.

hungry: that they may build them a city to dwell in;

37 That they may fow their land, and plant vineyards: to yield them fruits of increase.

38 He bleffeth them, so that they multiply exceedingly: and fuffereth not their cattle to decrease.

39 And again, when they are minished, and brought low: through oppression, through any plague, or trouble;

40 Though he suffer them to be evil entreated through tyrants: and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of misery: and maketh him housholds like a slock of sheep.

42 The righteous will confider this, and rejoice: and the mouth of all wickedness shall be stopped.

43 Whoso is wife, will ponder these things: and they shall understand the loving-kindness of the Lord.

#### EVENING PRAYER.

PSAL. 108. Paratum cor meum.

God, my heart is ready, my heart is ready: I will fing, and give praise with the best member that I have.

2 Awake, thou lute and harp: I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will fing praifes unto thee among the nations.

4 For thy mercy is greater

than the heavens; and thy truth reacheth unto the clouds.

5 Set up thyself, O God, above the heavens; and thy gloty above all the earth.

6 That thy beloved may be delivered: let thy right hand fave them, and hear thou me.

7 God hath spoken in his holines: I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manaffes is mine: Ephraim also is the strength of my head;

9 Judah is mylaw-giver, Moab is my wash-pot: over Edom will I cast out my shoe, upon Philistia will I triumph.

the strong city: and who will bring me into Edom?

O God: and wilt not thou, O God, go forth with our hofts?

my: for vain is the help of man.

13 Through God we shall do great acts: and it is hethatshall tread down our enemies.

# PSAL. 109. Deus laudum.

HOLD not thy tongue, O God of my praise: for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and sought against me without a cause.

Cc 3 For

3 For the love that I had unto them, lo, they take now my contrary part: but I give myfelf unto prayer.

4 Thus have they rewarded me evil for good; and hatred

for my good will. of : barevilah

5 Set thou an ungodly man to be ruler over him: and let Satan fland at his right hand.

6 When fentence is given upon him, let him be condemned: and let his prayer be turned into fin.

7 Let his days be few: and let another take his office.

8 Let his children be fatherless: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them feek it also out of defolate places.

10 Let the extortioner confume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pity him: nor to have compasfion upon his fatherless children.

12 Let his posterity be destroyed: and in the next generation let his name be clean

put out.

TOT P

13 Let the wickedness of his fathers be had in remembrance in the fight of the Lord: and let not the fin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth;

15 And that, because his

mind was not to do good: but perfecuted the poor helpless man, that he might slay him that was vexed at the heart.

The 22. Day.

16 His delight was in curfing, and it shall happen unto him: he loved not bleffing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment: and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him: and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies: and to those that speak evil a-

gainst my foul.

20 But deal thou with me, O Lord God, according unto thy Name: for sweet is thy mercy.

21 O deliver me, for I am helpless and poor: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driven away as the grass-hopper.

23 My knees are weak through fasting: my siesh is dried up for want of fatness.

unto them: they that looked upon me, shaked their heads.

23 Help me, O Lord my God: O fave me according to thy mercy.

26 And they shall know, how that this is thy hand: and that thou, Lord, hast done it.

7 27 Though they curfe, yet blefs

bless thou: and let them be confounded that rise up against me; but let thy fervant rejoice.

28 Let mine adversaries be clothed with shame: and let them cover themselves with their own consusion as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poor: to save his soul from unrighteous judges.

#### MORNING PRAYER.

PSAL. 110. Dixit Dominus.

THE Lord faid unto my right hand, until I make thine enemies thy footflool.

2 The Lord shall send the rod of thy power out of Sion; be thou ruler, even in the midst among thine enemies.

3 In the day of thy power thall the people offer thee freewill-offerings with an holy worthip: the dew of thy birth is of the womb of the morning.

4 The Lord (ware, and will not repent: Thou art a priest for ever after the order of Mclchisedech.

5 The Lord upon thy right hand: shall wound even kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the places with the dead bodies: and finite in funder the heads over divers countries.

7 He shall drink of the brook in the way: therefore shall he lift up his head.

# PSAL. III. Confitebor tibi.

Will give thanks unto the Lord with my whole heart: fecretly among the faithful, and in the congregation.

2 The works of the Lord are great: fought out of all them that have pleafure therein.

3 His work is worthy to be praifed, and had in honour: and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he shall ever be mindful of his cove-

6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment: all his commandments are true.

8 They stand fast for ever and ever: and are done in truth and equity.

9 He fent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

beginning of wifdom: a good understanding have all they

Cc2 that

that do thereafter; the praise of it endureth for ever.

PSAL. 112. Bealus vir.

BLESSED is the man that feareth the Lord: he hath great delight in his commandments.

2 His feed shall be mighty upon earth: the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house: and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: and will guide his words with diferetion.

6 For he shall never be moved: and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings: for his heart flandeth fast, and believeth in the Lord.

8 His heart is stablished, and will not shrink: until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever; his horn shall be exalted with honour.

and it shall grieve him: he shall gnash with his teeth, and confume away; the delire of the ungodly shall perish.

PSAL. 113. Laudate, pueri.

PRAISE the Lord, ye fervants: O praise the Name of the Lord.

2 Bleffed be the Name of the Lord: from this time forth for evermore.

3 The Lord's Name is praifed: from the rifing up of the fun, unto the going down of the fame.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling fo high: and yet humbleth himfelf to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and listeth the poor out of the mire;

7 That he may fet him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep house: and to be a joyful mother of children.

#### EVENING PRAYER.

PSAL. 114. In exitu Ifrael.

HEN Ifrael came out of Egypt: and the house of Jacob from among the strange people;

2 Judah was his fanduary: and Ifrael his dominion.

3 The fea faw that, and fled: Jordan was driven back.

4The mountains skipped like rams: and the little hills like young sheep.

5 What

5 What aileth thee, O thou fea, that thou fleddeft: and thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams: and ye little hills, like young sheep?

7 Tremble, thou earth, at the presence of the Lord: at the presence of the God of Jacob;

8 Who turned the hard rock into a standing water: and the slint-stone into a springing well. Psal: 115. Non nobis, Domine.

Name give the praife: for thy loving mercy, and for thy truth's fake.

2 Wherefore shall the heathen fay: Where is now their God?

3 As for our God, he is in heaven: he hath done whatfoever pleafed him.

4 Their idols are filver and gold: even the work of men's hands.

speak not: eyes have they, and fee not.

6 They have ears, and hear not: nofes have they, and fmell not.

7 They have hands, and handle not; feet have they, and walk not: neither speak they through their throat.

8 They that make them are like unto them: and so are all such as put their trust in them.

g But thou, house of Israel, trust thou in the Lord: he is their succour and desence. your trust in the Lord: he is their helper and defender.

put your trust in the Lord; put your trust in the Lord; he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron.

r3 He shall bless them that fear the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

Lord: who made heaven and earth.

16 All the whole heavens are the Lord's: the earth hath he given to the children of men.

O Lord: neither all they that go down into silence.

18 But we will praise the Lord: from this time forth for evermore. Praise the Lord.

#### MORNING PRAYER.

PSAL. 116. Dilexi, quoniam.

Am well pleased: that the Lord hath heard the voice of my prayer;

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The fnares of death compassed me round about: and the pains of hell gathold upon me.

4 I shall find trouble and heaviness; and I will call upon the

Cc 3 Name

Name of the Lord: O Lord, I befeech thee, deliver my foul.

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preserveth the simple: I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

8 And why? thou hast delivered my foul from death: mine eyes from tears, and my feet from falling.

in the land of the living.

will I speak; but I was fore troubled: I faid in my haste, All men are liars.

unto the Lord: for all the benefits that he hath done unto me?

falvation: and call upon the Name of the Lord.

the presence of all his people; right dear in the fight of the Lord is the death of his faints.

14 Behold, O Lord, how that I am thy fervant: I am thy fervant: I am thy fervant, and the fon of thine handmaid; thou hast broken, my bonds in funder.

15 I will offer to thee the facrifice of thanksgiving: and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the fight of all his people: in the courts of the Lord's house, even in the midst

of thee, O Jerusalem. Praise the Lord.

PSAL. 117. Laudate Dominum.

Praise the Lord, all ye heathen: praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.

PSAL. 118. Confitemini Domino.

Give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious: and that his mercy endureth for ever.

3 Let the house of Aaron now consess that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my fide: I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me: therefore shall I see my defire upon mine enemies.

8 It is better to trust in the Lord: than to put any confidence in man.

9 It is better to trust in the Lord: than to put any confidence in princes.

10 All nations compassed

me round about: but in the Name of the Lord will I destroy them.

11 They kept me in on every fide, they kept me in, I fay, on every fide: but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extind even as the fire among the thorns: for in the Name of the Lord I will destroy them.

13 Thou hast thrust fore at me, that I might fall: but the Lord was my help.

14 The Lord is my strength and my fong: and is become my falvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.

Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live: and declare the works of the Lord.

18 The Lord hath chaftened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteousness: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou hast heard me: and art become my falvation.

22 The same stone which the

builders refused: is become the head-stone in the corner.

23 This is the Lord's doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoice and be glad in it. And

25 Help me now, OLord: O Lord, fend us now prosperity.

26 Bleffed be he that cometh in the Name of the Lord: we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord, who hath shewed us light: bind the facrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious; and his mercy endureth for ever.

#### EVENING PRAYER.

PSAL. 119. Beati immaculati.

B LESSED are those that are undefiled in the way: and walk in the law of the Lord.

2 Bleffed are they that keep his testimonies: and seek him with their whole heart.

3 For they who do no wickedness: walk in his ways.

4 Thou hast charged: that we shall diligently keep thy commandments.

5 O that my ways were made fo direct: that I might keep thy flatutes!

6 So thall I not be confound-

ed: while I have respect unto

7 I will thank thee with an unfeigned heart: when I shall have learned the judgments of thy righteousness.

O forfake me not utterly.

# In quo corriget?

HEREWITHAL shall a young man cleanse his way: even by ruling himself after thy word.

2 With my whole heart have I fought thee: O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart: that I should not fin against thee.

4 Blessed art thou, O Lord : O teach me thy statutes.

telling: of all the judgments of thy mouth.

6 I have had as great delight in the way of thy testimonies: as in all manner of riches.

mandments: and have respect unto the ways.

8 My delight shall be in thy statutes: and I will not forget thy word.

# Retribue Servo tua.

Do well unto thy fervant: that I may live, and keep thy word.

Open thou mine eyes: that I may fee the wondrous things of thy law-od on the law-od on

3 I am a stranger upon earth: O hide not thy commandments from me.

4 My foul breaketh out for the very fervent defire: that it hath alway unto thy judgments.

5 Thou hast rebuked the proud: and cursed are they that doerr from thy commandments.

6 O turn from me shame and rebuke: for I have kept thy testimonies.

7 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellers.

# Achasit pavimento.

My foul cleaveth to the dust: O quicken thou me according to thy word.

ways, and thou heardest me:
O teach me thy statutes.

and fo shall I talk of thy wondrous works.

yery heaviness: comfort thou me according unto thy word.

lying: and caufe thou me to make much of thy law.

6 I have chosen the way of truth: and thy judgments have I laid before me.

7 I have fluck unto thy testimonies: O Lord, confound me not.

8 I will run the way of thy

com-

commandments: when thou haft fet my heart at liberty.

### MORNING PRAYER.

Legem pone.

TEACH me, O Lord, the way of thy statutes: and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law: yea, I shall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my defire.

4 Incline my heart unto thy testimonies: and not to covetoufnefs.

5 O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way.

6 O stablish thy word in thy fervant: that I may fear thee.

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7 Take away the rebuke that I am afraid of: for thy judgments are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteoufnels.

# Et veniat super me.

ET thy loving mercy come also unto me, O Lord: even thy falvation, according unto thy word.

2 So shall I make answer unto my blafphemers : for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.

4 So shall I alway keep thy law: yea, for ever and ever.

5 And I will walk at liberty: for I feek thy commandments.

6 I will speak of thy testimonies also, even before kings : and will not be ashamed.

7 And my delight shall be in thy commandments: which I have loved.

8 My hands also will I lift up unto thy commandments, which I have loved: and my fludy shall be in thy statutes.

## Memor esto servi tui.

Think upon thy fervant, as concerning thy word: wherein thou hast caused me to put my truft. characters with

2 The fame is my comfort in my trouble: for thy word hath Mainiell.

quickened me.

3 The proud have had me exceedingly in derifion: yet have I not shrinked from thy law.

4 For I remembered thine everlasting judgments, OLord: and received comfort.

5 I am horribly afraid : for the ungodly that forfake thy law.

6 Thy statutes have been my fongs: in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the nightfeafon: and have kept thy law.

8 This I had: because I kept thy commandments.

# Portio mea, Domine.

HOU art my portion, O Lord: I have promifed to keep thy law.

2 I made my humble petition

in thy presence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy testimonies.

4 I made haste, and prolonged not the time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will rife to give thanks unto thee: because of thy righteous judgments.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

# Bonitatem fecifli.

Lord, thou hast dealt graciously with thy servant:

2 O learn me true underflanding and knowledge: for I have believed thy commandments.

went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

The proud have imagined a lie against me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I

have been in trouble: that I may learn thy statutes.

8 The law of thy mouth is dearer unto me: than thoufands of gold and filver.

# EVENING PRAYER.

Manus tuæ fecerunt me.

HY hands have made me, and fashioned me: O give me understanding, that I may learn thy commandments.

2 They that fear thee, will be glad when they fee me: because I have put my trustin thy word.

3 I know, O Lord, that thy judgments are right: and that thou of very faithfulness hast caused me to be troubled.

4 Olet thy merciful kindness be my comfort: according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandments.

7 Let fuch as fear thee, and have known thy testimonies: be turned unto me.

8 O let my heart be found in thy flatutes: that I be not ashamed.

## Defecit anima mea.

MY foul hath longed for thy falvation: and I have a good hope because of thy word.

2 Mine eyes long fore for thy word: faying, O when wilt thou comfort me? 3 For I am become like a bottle in the fmoke: yet do I not forget thy statutes.

4 How many are the days of thy fervant: when wilt thou be avenged of them that persecute me?

5 The proud have digged pits for me: which are not after thy

6 All thy commandments are true: they perfecute me falfly; O be thou my help.

7 They had almost made an end of me upon earth: but I forsook not thy command-

8 O quicken me after thy loving-kindness: and so shall I keep the testimonies of thy mouth.

# In æternum, Domine.

CLord, thy word: endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another: thou hast laid the soundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things ferve thee.

4 If my delight had not been in thy law: I should have perished in my trouble.

5 I will never forget thy commandments: for with them thou hast quickened me.

6 I am thine, O fave me: for I have fought thy commandments. 7 The ungodly laid wait for me, to destroy me: but I will consider thy testimonies.

8 I fee that all things come to an end: but thy commandment is exceeding broad.

# Quomodo dilexi!

ORD, what love have I unto thy law: all the day long is my fludy in it!

2 Thou through thy commandments hast made me wifer than mine enemies: for they are ever with me.

3 I have more understanding than my teachers: for thy testimonies are my study.

4 I am wifer than the aged: because I keep thy commandments.

5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have not shrunk from thy judgments: for thou teachest me.

7 O how sweet are thy words unto my throat: yea, sweeter than honey unto my mouth!

8 Through thy commandments I get understanding: therefore I hate all evil ways.

#### MORNING PRAYER.

#### Lucerna pedibus meis.

THY word is a lantern unto my feet: and a light unto my paths.

2 I have fworn, and am stedfastly purposed: to keep thy righteous judgments. in thy presence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy testimonies.

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O be thou my help.

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7 The ungodly laid wait for me, to deftroy me: but I will confider thy testimonies.

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3 I am troubled above meafure: quicken me, O Lord, ac-

cording to thy word.

4 Let the free-will-offerings of my mouth please thee, O Lord: and teach me thy judg-

5 My foul is alway in my hand: yet do I not forget thy

6 The ungodly have laid a fnare for me : but yet I swerved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy statutes alway: even

because I Seem

unto the end.

## Iniquos odio habui.

Hate them that imagine evil things: but thy law do I love. · the money 12

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me, ye wicked: I will keep the commandments

of my God.

4 O stablish me according to thy word, that I may live: and let me not be disappointed of my hope. MHON

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

6 Thouhaft trodden down all them that depart from thy statutes: for they imagine but de-

7 Thou puttest away all the

ungodly of the earth like drofs : therefore I love thy testimonies,

8 My flesh trembleth for fear of thee: and I am afraid of thy judgments.

#### Feci judicium.

Deal with the thing that is lawful and right : O give me not over unto mine oppressors.

2 Make thou thy fervant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

4 O deal with thy fervant according unto thy loving mercy: and teach me thy flatutes.

5 I am thy fervant; O grant me understanding: that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.

7 For I love thy commandments: above gold and precious stone.

8 Therefore hold I straight all thy commandments: and all falle ways I utterly abhor.

#### Mirabilia.

HY testimonies are wonderful: therefore doth my foul keep them.

2 When thyword goeth forth: it giveth light and understand-

ing unto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name.

5 Order my steps in thy word: and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men: and fo shall I keep thy commandments.

7 Shew the light of thy countenance upon thy fervant; and teach me thy statutes.

8 Mine eyes gush out with water: because men keep not thy law.

Justus es, Domine.

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RIGHTEOUS art thou, O Lord: and true is thy judgment.

2 The testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeal hath even consumed me: because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost: and thy servant loveth it.

5 I am small, and of no reputation: yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness: and thy law is the truth.

7 Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting: O grant me understanding, and I shall live.

### EVENING PRAYER.

Clamavi in toto corde meo.

Call with my whole heart: hear me, O Lord, I will keep thy statutes.

2 Yea, even unto thee do I call: help me, and I shall keep thy testimonies.

3 Early in the morning do I cry unto thee: for in thy word is my trust.

4 Mine eyes prevent the nightwatches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving-kindness: quicken me according as thou art wont.

6 They draw nigh, that of malice perfecute me: and are far from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8 As concerning thy testimonies, I have known long since: that thou hast grounded them for ever.

#### Vide humilitatem.

Consider mine adversity, and deliver me: for I do not forget thy law.

2 Avenge thou my cause, and deliver me: quicken me according to thy word.

3 Health is far from the ungodly: for they regard not thy statutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Manythere are that trouble D d me, me, and perfecute me: yet do I not swerve from thy testimonies.

6 It grieveth me when I see the transgressors; because they keep not thy law.

7 Confider, O Lord, how I love thy commandments: O quicken me according to thy loving-kindness.

8 Thy word is true from everlasting: all the judgments of thy righteousness endure for evermore.

Principes perfecuti funt.

PRINCES have perfecuted me without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoils.

3 As for lies, I hate and abhor them: but thy law do I love.

4 Seven times a day do I praise thee: because of thy righteous judgments.

5 Great is the peace that they have, who love thy law: and they are not offended at it.

6 Lord, I have looked for thy faving-health: and done after thy commandments.

7 My foul hath kept thy testimonies: and loved them exceedingly.

8 I have kept thy commandments and testimonies: for all my ways are before thee.

Appropinguet deprecatio.

Let my complaint come before thee, O Lord: give me understanding according to thy word. 2 Let my supplication come before thee: deliver me according to thy word.

3 My lips shall speak of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word; for all thy commandments are righteous.

5 Let thine hand help me: for I have chosen thy commandments.

6 I have longed for thy faving-health, O Lord; and in thy law is my delight.

7 O let my foul live, and it shall praise thee: and thy judgments shall help me.

8 I have gone aftray like a fheep that is lost: O feek thy fervant, for I do not forget thy commandments.

# MORNING PRAYER.

PSAL. 120. Ad Dominum.

WHEN I was in trouble, I called upon the Lord:

2 Deliver my foul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou salse tongue: even mighty and sharp arrows, with hot burning coals.

4 Wo is me, that I am confirained to dwell with Mefech: and to have my habitation among the tents of Kedar!

5 My foul hath long dwell among them: that are enemies unto peace.

-6 I labour for peace; but when

I fpeak unto them thereof: they make them ready to battle.

PSAL. 121. Levavi oculos meos.

Will lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: who hath made hea-

ven and earth.

3 He will not fuffer thy foot to be moved: and he that keepeth thee will not fleep.

4 Behold, he that keepeth Ifrael: shall neither slumber nor sleep.

5 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;

6 So that the fun shall not burn thee by day: neither the

moon by night.

7 The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy foul.

8 The Lord shall preserve thy going out and thy coming in: from this time forth for evermore.

# PSAL. 122. Lætatus sum.

I Was glad, when they faid unto me: We will go into the house of the Lord.

2 Our feet shall stand in thy

gates : O Jerusalem.

S

n

3 Jerusalem is built as a city:

that is at unity in itself.

4 Forthither the tribes goup, even the tribes of the Lord: to testify unto Israel, to give thanks unto the Name of the Lord. 5 For there is the feat of judgment: even the feat of the house of David.

6 O pray for the peace of Jerusalem: they shall prosper

that love thee.

7 Peace be within thy walls: and plenteoufness within thy palaces.

8 For my brethren and companions fakes: I will wish thee

prosperity.

9 Yea, because of the house of the Lord our God: I will seek to do thee good.

# PSAL. 123. Ad te levavi.

NTO thee lift I up mine eyes: O thou that dwelleft in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistres: even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly despited.

A Our foul is filled with the fcornful reproof of the wealthy: and with the despitefulness of the proud.

# PSAL. 124. Nifi quia Dominus.

If the Lord himself had not been on our side, now may Israel say: if the Lord himself had not been on our side, when men rose up against us;

2 They had fwallowed us up D d 2 quick: quick: when they were fo wrathfully displeased at us.

3 Yea, the waters had drowned us; and the stream had gone over our foul.

4 The deep waters of the proud: hadgone even over our foul.

5 But praised be the Lord: who hath not given us over for a prey unto their teeth.

6 Our foul is escaped, even as a bird out of the snare of the sowler: the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: who hath made heaven and earth.

PSAL. 125. Qui confidunt.

THEY that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills fland about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

4 Do well, O Lord: unto those that are good and true of heart.

5 As for fuch as turn back unto their own wickedness: the Lord shall lead them forth with the evil-doers; but peace shall be upon Israel.

: MERRY

### EVENING PRAYER.

PSAL. 126. In convertendo.

HEN the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then faid they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoice.

5 Turn our captivity, OLord: as the rivers in the fouth.

6 They that fow in tears: shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good feed: shall doubtless come again with joy, and bring his sheaves with him.

# PSAL. 127. Nifi Dominus.

E XCEPT the Lord build the house; their labour is but lost that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

g It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the

hand

hand of the giant: even fo are

the young children.

6 Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

PSAL. 128. Beati omnes.

BLESSED are all they that fear the Lord: and walk in his ways.

2 For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine: upon the walls of thine house;

4 Thy children like the olive-branches: round about thy table.

5 Lo, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so bless thee; that thou shalt see Jerusalem in prosperity all thy life long;

7 Yea, that thou shalt fee thy children's children: and peace

upon Ifrael.

PSAL. 129. Sæpe expugnaverunt.

MANY a time have they fought against me from my youth up: may Israel now fay;

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed against me.

3 The plowers plowed upon my back: and made long fur-

rows. A recognition of

4 But the righteous Lord: hath hewn the fnares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops: which withereth afore it be plucked up;

7 Whereof the mower filleth not his hand: neither he that bindeth up the sheaves, his bo-

fom.

8 So that they who go by, fay not fo much as, The Lord prosper you: we wish you good luck in the Name of the Lord.

PSAL. 130. De profundis.

OuT of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears confider well: the voice of my com-

plaint.

3 If thou, Lord, wilt be extreme to mark what is done amis: OLord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I look for the Lord, my foul doth wait for him: in his word is my trust.

6 My foul fleeth unto the Lord: before the morning watch, I fay, before the morning watch.

7 O Ifrael, trust in the Lord;

for with the Lord there is mercy: and with him is pleuteous redemption.

Dd 3

8 And

8 And he shall redeem Israel: from all his fins.

PSAL. 131. Domine, non eft.

ORD, I am not high-minded: I have no proud looks. 2 I do not exercife myself in great matters: which are too

high for me;

3 But I refrain my foul, and keep it low, like as a child that is weaned from his mother: yea, my foul is even as a weaned child.

4 O Ifrael, trust in the Lord: from this time forth for evermore.

### MORNING PRAYER.

PSAL. 132. Memento, Domine.

ORD, remember David:

2 How he fware unto the Lord: and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine house: nor

climb up into my bed;

4 I will not fuffer mine eyes to fleep, nor mine eye-lids to flumber: neither the temples of my head to take any rest;

5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata: and found it in the

wood.

7 We will go into his tabernacle: and fall low on our knees before his footflool.

8 Arise, O Lord, into thy

resting-place: thou, and the ark of thy strength.

9 Let thy priefts be clothed with righteoufnefs: and let thy faintsfing with joyfulnefs.

10 For thy servant David's fake: turn not away the prefence of thine Anointed.

11 The Lord hath made a faithful oath unto David; and he shall not shrink from it;

12 Of the fruit of thy body: fhall I fet upon thy feat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for

her.

ever: here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase: and will fatisfy her poor with bread.

17 I will deck her priefts with health: and her faints shall rejoice and sing.

18 There shall I make the horn of David to slourish: I have ordained a lantera for mine Anointed.

19 As for his enemies, I fhall clothe them with shame: butupon himself shall his crown flourish.

PSAL. 133. Ecce, quam bonum!

BEHOLD, how good and joyful a thing it is: brethren to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill

of Sion.

4 For there the Lord promised his blessing; and life for evermore.

PSAL. 134. Ecce nunc.

B EHOLD now, praise the Lord: all ye servants of the Lord;

2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

3 Lift up your hands in the fanduary: and praise the Lord.

4 The Lord that made heaven and earth: give thee bleffing out of Sion.

PSAL. 135. Laudate Nomen.

Praise the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord;

2 Ye that fland in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: Osing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself: and Israel for his own possession.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth: in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and fendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt: both of man and beast.

9 He hath fent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh, and all his servants.

10 He fmote divers nations: and flew mighty kings;

11 Sehon king of the Amorites, and Og the king of Bafan: and all the kingdoms of Cauaan;

12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever: fo doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his fervants.

15 As for the images of the heathen, they are but filver and gold: the work of men's hands.

16 They have mouths, and fpeak not: eyes have they, but they fee not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and fo are all they that put their trust in them.

19 Praise

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.

of Sion: who dwelleth at Jeru-

# EVENING PRAYER. PSAL. 136. Confitemini Domino.

Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who only doeth great wonders: for his mercy endureth for ever.

5 Who by his excellent wifdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever;

8 The fun to rule the day; for his mercy endureth for ever;

9 The moon and the stars to govern the night: for his mercy endureth for ever.

to Who smote Egypt with their first-born: for his mercy endureth for ever;

11 And brought out Ifrael

rg rende

from among them: for his mercy endureth for ever;

12 With a mighty hand and stretched-out arm: for his mercy endureth for ever.

13 Who divided the Red fea in two parts: for his mercy endureth for ever;

14 And made Israel to go through the midst of it: for his mercy endureth for ever.

15 But as for Pharaoh and his hoft, he overthrew them in the Red sea: for his mercy endureth for ever.

16 Who led his people through the wilderness: for his mercy endureth for ever.

17 Who smote great kings: for his mercy endureth for ever;

18 Yea, and flew mighty kings: for his mercy endureth for ever;

19 Sehon king of the Amorites: for his mercy endureth for ever;

20 And Og the king of Bafan: for his mercy endureth for ever;

21 And gave away their land for an heritage: for his mercy endureth for ever;

22 Even for an heritage unto Israel his fervant: for his mercy endureth for ever.

when we were in trouble: for his mercy endureth for ever;

24 And hath delivered us from our enemies: for his mercy endureth for ever.

25 Who giveth food to all flesh:

flesh: for his mercy endureth

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

PSAL. 137. Super flumina.

BY the waters of Babylon we fat down, and wept: when we remembered thee, O Sion.

2 As for our harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive, required of us then a fong, and melody in our heaviness: Sing us one of the songs of Sion.

4 How shall we sing the Lord's fong: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee as thou hast served us.

9 Bleffed shall he be that taketh thy children: and throweth them against the stones. PSAL. 138. Confitebor tibi.

Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I fing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy lovingkindness and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardest me: and enduedst my foul with much strength.

4 All the kings of the earth fhall praise thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them asar-off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the suriousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving-kindness toward me; yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

MORNING PRAYER. PSAL, 139. Domine, probasti.

Lord, thou hast searched me out, and known me; thou knowest my down-sitting, and mine up-rifing; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy Spirit: or whithershall I go then from thy presence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the sea;

and lead me: and thy right hand shall hold me.

no If I fay, Peradventure the darkness shall cover me: then shall my night be turned to day.

darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my foul knoweth right well. 14 My bones are not hid from thee: though I be made fecretly, and fashioned beneath in the earth.

15 Thine eyes did fee my fubstance, yet being imperfed: and in thy book were all my members written;

16 Which day by day were fashioned: when as yet there was none of them.

17 How dear are thy counfels unto me, O God: O how great is the fum of them!

18 If I tell them, they are more in number than the fand: when I wake up, I am present with thee.

19 Wilt thou not flay the wicked, O God: Depart from me, ye blood-thirsty men.

20 For they speak unrighteously against thee: and thine enemies take thy Name in vain.

21 Do not I hate them, 0 Lord, that hate thee: and am not I grieved with those that rise up against thee?

22 Yea, I hate them right fore: even as though they were mine enemies.

23 Try me, O God, and feek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me: and lead me in the way everlasting.

PSAL. 140. Eripe me, Domine.

DELIVER me, O Lord, from the evil man: and preferve me from the wicked man; 2 Who imagine mischief in

their

their hearts: and stir up strife all the day long.

3 They have sharpened their tongues like a serpent: adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preferve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a fnare for me, and spread a net abroad with cords: yea, and

fet traps in my way.

6 I faid unto the Lord, Thou art my God: hear the voice of

my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battle.

8 Let not the ungodly have his defire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compass me about.

no Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

12 Sure 1 am, that the Lord will avenge the poor; and maintain the cause of the helpless.

give thanks unto thy Name: and the just shall continue in thy fight.

n

. PSAL. 141. Domine, clamavi.

ORD, I call upon thee, liaste thee unto me: and consider my voice, when I cry unto thee.

2 Let my prayer be fet forth in thy fight as the incense: and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth: and keep the

door of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works with the men that work wickedness, lest I eat of fuch things as please them.

5 Let the righteous rather fmite me friendly: and reprove

me.

6 But let not their precious balms break my head; yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places: that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my truft, O cast not out my foul.

10 Keep me from the suare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever escape them.

EVEN-

# EVENING PRAYER.

PSAL. 142. Voce mea ad Dominum.

Cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

21 poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heaviness, thou knewest my path: in the way wherein I walked, have they privily laid a snare for me.

ight hand: and faw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my foul.

6 I cried unto thee, O Lord, and faid: Thou art my hope, and my portion in the land of the living.

7 Confider my complaint: for I am brought very low.

8 O deliver me from my perfecutors: for they are too ftrong for me.

9 Bring my foul out of prifon, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous refort unto my company.

PSAL. 143. Domine, exaudi.

HEAR my prayer, O Lord, and confider my defire: hearken unto me for thy truth and righteousness fake.

2 And enter not into judgment with thy fervant: for in

NEVEN

thy fight shall no man living be justified.

3 For the enemy hath perfecuted my foul, he hath smitten my life down to the ground; he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

Yet do I remember the time past, I muse upon all thy works: yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee: my foul gaspeth unto thee, as a thirsty land.

7 Hear me, O Lord, and that foon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy lovingkindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my foul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

that pleafeth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Name's fake: and for thy righteousness fake bring my foul out of trouble.

12 And of thy goodness slay mine enemies: and destroy all

them

them that vex my foul, for I am thy fervant.

### MORNING PRAYER. PSAL. 144. Benedictus Dominus.

BLESSED be the Lord my hands to war, and my fingers to fight;

2 My hope and my fortrefs, my castle and deliverer, my defender in whom I trust: who subdueth my people that is under me.

3 Lord, what is man, that thou half such respect unto him: or the son of man, that thou so regardest him!

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth thy lightnings, and tear them: shoot out thine arrows, and confume them.

7Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children;

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickedness.

9 I will fing a new fong unto thee, O God: and fing praises unto thee upon a ten-stringed lute.

no Thou hast given victory unto kings: and hast delivered David thy servant from the peril of the sword. from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our fons may grow up as the young plants: and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be firong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case: yea, bleffed are the people who have the Lord for their God.

# PSAL. 145. Exaltabo te, Deus.

Will magnify thee, O God, my King: and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praifed: there is no end of his greatness.

4 One generation shall praise thy works unto another: and declare thy power.

5 As forme, I will be talking of thy worship: thy glory, thy praise, and wondrous works;

6 So that men shall speak of the might of thy marvellous E. e acts: ads: and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious and merciful: long-fuffering, and of great goodness.

9 The Lord is loving unto every man: and his mercy is over all his works.

O Lord: and thy faints give thanks unto thee.

thy kingdom: and talk of thy power;

12 That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all fuch as fall: and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due seafon.

16 Thou openest thine hand: and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all fuch as call upon him faithfully. 19 He will fulfil the defire of them that fear him: he also will hear their cry, and will help them.

20 The Lord preferveth all them that love him: but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord: and let all slesh give thanks unto his holy Name for ever and ever.

PSAL. 146. Lauda, anima mea.

PRAISE the Lord, O my foul; while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

A Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God;

5 Who made heaven and earth, the sea, and all that therein is: who keepeth his promise for ever;

6 Who helpeth them to right that fuffer wrong: who feedeth the hungry.

7 The Lord loofeth men out of prison: the Lord giveth fight to the blind.

8 The Lord helpeth them that are fallen; the Lord careth for the righteous.

9 The Lord careth for the ftrangers;

firangers; he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore: and throughout all ge-

nerations.

#### EVENING PRAYER.

PSAL. 147. Laudate Dominum.

Praise the Lord; for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem: and gather together the out-casts of Israel.

3 He healeth those that are broken in heart; and giveth medicine to heal their sickness.

4 He telleth the number of the flars: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wildom is infinite.

6 The Lord fetteth up the meek: and bringeth the ungodly down to the ground.

7 O fing unto the Lord with thankfgiving: fing praises upon the harp unto our God;

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grafs to grow upon the mountains, and herb for the use of men;

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9 Who giveth fodder unto the cattle: and feedeth the young ravens that call upon him.

10 Hehathno pleasure in the strength of an horse: neither delighteth he in any man's legs.

in them that fear him: and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth: and his word runneth very swiftly.

16 He giveth fnow like wool: and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He fendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob: his statutes and ordinances unto Israel.

20 He hath not dealt fo with any nation: neither have the heathen knowledge of his laws.

PSAL. 148. Laudote Dominum.

Praise the Lord of heaven: praise him in the height. 2 Praise him, all ye angels of his: praise him, all his host.

3 Praise him, sun and moon: praise him, all ye stars and light.

4 Praise him, all ye heavens: Le 2 and and ye waters that are above

5 Let them praise the Name of the Lord: for he spake the word, and they were made; he commanded, and they were created.

6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

7 Praise the Lord upon earth; ye dragons, and all deeps;

8 Fire and hail, fnow and vapours: wind and ftorm, fulfilling his word;

9 Mountains and all hills: fruitful trees and all cedars;

10 Beafts and all cattle: worms and feathered fowls;

11 Kings of the earth, and all people: princes, and all judges of the world;

old men and children, praise the Name of the Lord: for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people; all his faints shall praise him: even the children of Israel, even the people that serveth him.

PSAL. 149. Cantate Domino.

Sing unto the Lord a new fong: let the congrega-

2 Let Ifrael rejoice in him that made him: and let the

the industrial free flat in

children of Sion be joyful in their King.

3 Let them praise his Name in the dance: let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people: and helpeth the meek-hearted.

5 Let the faints be joyful with glory: let them rejoice in their beds.

6 Let the praises of God be in their mouth: and a twoedged sword in their hands;

7 To be avenged of the heathen: and to rebuke the people;

8 To bind their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his faints.

PSAL. 150. Laudate Dominum.

Praise God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble ads: praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the welltuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praife the Lord.

# FORMS of PRAYER to be used at SEA.

I The Morning and Evening Service to be used daily at Sea, Shall be the same which is appointed in the Book of Common Prayer.

I Thefe two following Prayers are to be also used in his Majesty's Navy every day.

Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds, until day and night come to an end; Be pleased to receive into thy almighty and most gracious protection the persons of us thy fervants, and the Fleet in which we ferve. Preferve us from the dangers of the fea, and from the violence of the enemy; that we may be a fafeguard unto our most gracious sovereign Lord King GEORGE and his kingdoms, and a fecurity for fuch as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God; and that we may return in fafety to enjoy the bleffings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies, to praise and glorify thy holy Name, through efus Christ our Lord. Amen.

The Collect.

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee,

we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

I Prayers to be used in Storms at Sea.

Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the fea, and who stillest the rage thereof; We thy creatures, but miserable finners, do in this our great diffress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been fafe, and feen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy Word, and to obey thy Commandments: But now we fee how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy Divine Majesty,, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercies fake in Jesus Christ thy Son our Lord. Amen. I Or this.

Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of

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this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living shall praise thee. O fend thy word of command to rebuke the raging winds, and the roaring sea; that we being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ. Amen.

I The Prayer to be faid before a Fight at Sea against any Enemy.

Most powerful and glorious Lord God, the Lord of hofts, that rulest and commandest all things; Thou fittest in the throne judging right; and therefore we make our address to thy Divine Majesty in this our necessity; that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst fave by many or by few. O let not our fins now cry against us for vengeance; but hear us thy poor fervants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy: Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

Short Prayers for fingle Persons, that cannot meet to join in Prayer with others, by reason of the Fight or Storm.

General Prayers.

ORD, be merciful to us funners, and fave us for thy mercies fake.

Thou art the great God, that hast made, and rulest all things: Odeliver us for thy Name's fake.

Thou art the great God to be feared above all: O fave us, that we may praise thee.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of desence to all that slee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us; that we may glorify thee.

O fuffer us not to fink under the weight of our fins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

Short Prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the sea; hear, hear us, and save us, that we perish not.

O bleffed Saviour, that didft fave thy disciples ready to perish in a Storm; hear us, and save us, we beseech thee.

Lord, have mercy upon us. Christ, have mercy upon us. Lord,

Lord, have mercy upon us. O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, fave us now and evermore. Amen.

Our Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

When there shall be imminent Danger, as many as can be spared from necessary service in the Ship, shall be called together, and make an humble Confession of their sins to God: in which every one ought seriously to reflect upon those particular sins, of which his Conscience shall accuse him; saying as followeth.

The Confession.

A LMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. Wedo earnestly

repent, and are heartily forry for these our missions; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, forgive us all that is past; And grant that we may ever hereaster serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

Then shall the Priest, if there be any in the Ship, pronounce this Absolution.

A LMIGHTY God our heavenly Father, who of his great mercy hath promifed forgiveness of sins to all them, which with hearty repentance, and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your fins; confirm and strengthen you in all goodness; and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Thanksgiving after a Storm.

PSAL. 66. Jubilate Deo.

Be joyful in God, all ye lands: fing praifes unto the honour of his Name; make his praife to be glorious. &c.

Glory be to the Father, &c. As it was in the beginning, &c.

PSAL. 107. Confitemini Domino.

Givethanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Glory

Glory be to the Father, &c. As it was in the beginning, &c.

Collects of Thanksgiving.

Most bleffed and glorious Lord God, who art of inhuite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our fouls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us, when we called in our trouble, and didft not cast out our prayer, which we made before thee in our great distress: Even when we gave all for loft, our fhip, our goods, our lives; then didft thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in fafety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. Amen.

I Or this.

Most mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended towards us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast

shewed us, how both winds and feas obey thy command; that we may learn even from them hereaster to obeythyvoice, and to do thy will. We therefore bless and glorify thy Name for this thy mercy, in faving us when we were ready to perish. And we befeech thee, make as as truly fenfible now of thy mercy, as we were then of the danger; and give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou haft faved, may ferve thee in holiness and righteoulnessall the days of our life, through Jefus Christ our Lord and Saviour. Amen.

An Hymn of Praise and Thanksgiving after a dangerous Tempest.

Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom he hath delivered from the merciles rage of the sea.

The Lord is gracious, and full of compassion: slow to anger, and of great mercy.

He hath not dealt with us according to our fins: neither rewarded us according to our iniquities.

But as the heaven is high above

above the earth: fo great hath been his mercy towards us.

We found trouble and heaviness: we were even at death's door.

The waters of the fea had well-nigh covered us: the proud waters had well-nigh gone over our foul.

The fea roared: and the flormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep: our foul melted within us, because of trouble.

Then cried we unto thee, O Lord: and thou didft deliver us out of our diftress.

Bleffed be thy Name, who didst not despise the prayer of thy servants: but didst hear our cry, and hast faved us.

Thou didst send forth thy commandment: and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and still doeth for the children of men!

Praised be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh falvation: God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.

Bleffed be the Lord God: even the Lord God, who only doeth wondrous things;

And bleffed be the Name of his Majesty for ever: and let every one of us fay, Amen, Amen.

Glory be to the Father, &c. Asit was in the beginning, &c.

2 Cor. 13. 14.

THE grace of our Lord Jefus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

After Victory, or Deliverance from an Enemy.

A Ffalm, or Hymn of Praise and Thanksgiving after Victory.

If the Lord had not been on our fide, now may we fay: if the Lord himself had not been on our fide, when men rose up against us;

They had fwallowed us up quick: when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our foul: the deep waters of the proud had gone over our foul.

But praised be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty falvation for us.

We gat not this by our own fword, neither was it our own arm that faved us: but thy right hand, and thine arm, and the light of thy countenance, because

cause thou hadst a favour unto

The Lord hath appeared for us: the Lord hath covered our heads, and made us to fland in the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoice.

Our help flandeth in the Name of the Lord: who hath made heaven and earth.

Bleffed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, &c. Asit was in the beginning, &c.

After this Hymn may be fung the Te Deum.

I Then this Collect.

Almighty God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand; We bless and magnifythy great and glorious Name forthis happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And we befeech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our

Sovereign, and, as much as in us lieth, to the good of all mankind. And we befeech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord; to whom, with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour, world without end. Amen.

2 Cor. 13. 14.

THE grace of our Lord Jefus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

At the Burial of their Dead at Sea.

I The Office in the Common Prayerbook may be used; only instead of these words [Wetherefore commit his Body to the Ground, Earth to Earth, &c.] say,

E therefore commit his Body to the Deep, to be turned into corruption, looking for the refurrection of the Body (when the Sea shall give up her Dead) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile Body, that it may be like his glorious Body, according to the mighty working, whereby he is able to subdue all things to himself.

A FORM

A FORM of PRAYER with THANKSGIVING to be used yearly upon the Fifth Day of November; for the happy Deliverance of King JAMES I. and the Three Estates of ENGLAND, from the most traiterous and bloody-intended Massacre by Gunpowder: And also for the happy Arrival of His Majesty King WILLIAM on this Day, for the Deliverance of our Church and Nation.

- I The Minister of every Parish Shall give warning to his Parishioners publickly in the Church, at Morning Prayer the Sunday before, for the due observation of the faid Day. And after Morning Prayer, or preaching, upon the faid Fifth Day of November, Shall read publickly, distinctly, and plainly, the Act of Parliament made in the Third Year of King James the First, for the observation of it.
- I The Service Shall be the same with the usual Office for Holy-days in all things, except where it is hereafter otherwife appointed.
- I If this Day shall happen to be Sunday, only the Collect proper for that Sunday shall be added to this Office in its place.
- I Morning Prayer Shall begin with thefe Sentences:

THE Lord is full of compassion and mercy: longfuffering, and of great goodness. Pfal. 103. 8.

He will not alway be chiding: neither keepeth he his anger

for ever. ver. 9.

He hath not dealt with us after ourlins: nor rewarded us according to our wickednesses. ver. 10.

I Inflead of Venite exultemus, Shall this Hymn following be used; one Verse by the Priest, and another by the Glerk and People.

Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. Pfal. 107. 1.

Let them give thanks, whom the Lord hath redeemed: and delivered from the hand of the enemy. ver. 2.

Many a time have they fought against me from my youth up: may Ifrael now fay. Pfal. 129.1.

Yea, many a time have they vexed me from my youth up: but they have not prevailed against me. ver. 2.

They have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my foul. Pfal. 35. 7.

They have laid a net for my feet, and pressed down my Soul: they have digged a pit before me, and are fallen into the midst of it themfelves. Pfal. 57. 7.

Great is our Lord, and great is his power: yea, and his wifdom is infinite. Pfal. 147. 5.

The Lord setteth up the meek: and bringeth the ungodly down to the ground. ver. 6.

Let thy hand be upon the

### OM GUNPOWDER TREASON.

man of thy right hand: and yield thee our unfeigned thanks upon the son of man, whom and praise, for the wonderful and mighty deliverance of our own self. Pfal. 80. 17. gracious Sovereign King James

And so will not we go back from thee: O let us live, and we shall call upon thy Name. ver. 18.

Glory be to the Father, &c. As it was in the beginning, &c.

¶ Proper Pfalms. 64, 124, 125. ¶ Proper Lessons.

The first, 2 SAM. 22.
Te Deum.

The fecond, Acrs 23.

Jubilate.

In the Suffrages after the Creed, these shall be inserted and used for the King.

Prieft. OLord, fave the King; People. Who putteth his trust in thee.

Prieft. Send him help from thy holy place;

People. And evermore mighti-

Priest. Let his enemies have no advantage against him;

People. Let not the wicked approach to hurt him.

Instead of the first Collect at Morning Prayer, Shall these two be used.

A I.MIGHTY God, who hast in all ages shewed thy power and mercy in the miraculous and gracious deliverance of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the enemies thereof; We

and praise, for the wonderful and mighty deliverance of our gracious Sovereign King James the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of England, then af. fembled in Parliament, by Popish treachery appointed as fheep to the flaughter, in a most barbarous and favage manner, beyond the examples of former ages. From this unnatural Confpiracy, not our merit, but thy mercy; not our forefight, but thy providence delivered us: And therefore not unto us, 0 Lord, not unto us, but unto thy Name be ascribed all honour and glory in all Churches of the Saints, from generation to generation, through lefus Christ our Lord. Amen.

CCEPT also, most gracious God, of our unfeigned thanks, for filling our hearts again with joy and gladness, after the time that thou hadst afflided us, and putting a new fong into our mouths, by bringing His Majefly King William, upon this day, for the deliverance of our Church and Nation from Popish tyranny and arbitrary power. We adore the wildom and justice of thy providence, which fo timely interposed in our extreme danger, and disappointed all the deligns of our enemies. We befeech thee, give us fuch a lively and lafting fense of what thou

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### GUNPOWDER TREASON.

didft then, and haft fince that time done for us, that we may not grow fecure and careless in our obedience, by prefuming upon thy great and undeferved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou haft in a marvellous manner preserved tous. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, fo flourish among us, that they may be the stability of our times, and make this Church a praise in the earth. All which we humbly beg for the fake of our bleffed Lord and Saviour. Amen.

In the end of the Litary (which shall always this Day be used) after the Collect [We humbly beseech thee, O Father, &c.] shall this be said which followeth.

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LMIGHTY God, and heavenly Father, who of thy gracious providence, and tender mercy towards us, didft prevent the malice and imaginations of our enemies, by difcovering and confounding their horrible and wicked enterprise, plotted and intended this day to have been executed against the King, and the whole State of England, for the subversion of the Government and Religion established among us; and didst likewise upon this day wonderfully conduct thy Servant King

William, and bring him fafely into England, to preferve us from the attempts of our enemies to bereave us of our Religion and Laws; We most humbly praise and magnify thy most glorious Name forthy unspeakable goodness towards us, expressed in both these ads of thy mercy. We confess it has been of thy mercy alone, that we are not confumed: for our fins have cried to heaven against us, and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our fins, nor rewarded us after our iniquities; nor given us over, as we deserved, to be a prey to our enemies; but hast in mercy delivered us from their malice, and preserved us from death and destruction. Let the consideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruin: And increase in us more and more a lively faith and love, fruitful in all holy obedience; that thou mayelt still continue thy favour, with the light of thy Gospel, to us and our posterity for evermore; and that for thy dear Son's fake Jefus Christ, our only Mediator and Advocate. Amen.

I Inflead of the Prayer [In time of War and Tumults] shall be used this Prayer following.

Lord, who didft this day discover the spares of death that were laid for us, and F f

### GUNPOWDER TREASON.

didft wonderfully deliver us from the fame; Be thou still our mighty Protector, and scatter our enemies that delight in blood: infatuate and defeat their counfels, abate their pride, affwage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King GEORGE, and all that are put in authority under him, with judgment and justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the ruin of thy Church among us: but that our gracious Sovereign, and his Realms, being preserved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly ferve thee, and give thee thanks in thy holy congregation, through Jesus Christ our Lord. Amen.

In the Communion Service, instead of the Collect for the Day, shall this which followeth be used.

ETERNAL God, and our most mighty Protector, we thy unworthy servants do humbly present ourselves before thy Majesty, acknowledging thy power, wisdom, and goodness, in preserving the King, and the Three Estates of the Realm of England affembled in Parliament, from the destruction this day intended against them. Make us, we beseech thee, truly thank-

ful for this, and for all other thy great mercies towards us; particularly for making this day again memorable, by a fresh instance of thy lovingkindness towards us. We bless thee for giving His Majesty King William a fafe arrival here, and for making all opposition fall before him, till he became our King and Governor. We befeech thee to proted and defend our Sovereign King GEORGE, and all the Royal Family, from all treasons and conspiracies; Preserve him in thy faith, fear, and love; Prosper his Reign with long happiness here on earth, and crown him with everlafting glory hereafter, through Jefus Christ our only Saviour and Redeemer. Amen.

The Epiftle. Rom. 13. 1.

ET every foul be subject unto the higher powers. For there is no power, but of God: the powers that be, are ordained of God. Whofoever therefore relisteth the power, refisteth the ordinance of God: and they that relift, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the fword in vain: for he is the minister of

### GUNPOWDER TREASON.

God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gofpel. S. LUKE 9. 51.

ND it came to pass, when the time was come that he should be received up, he stedfally fet his face to go to Jerusalem, and sent messengers before his face : and they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John faw this, they faid, Lord, wilt thou that we command fire to come down from heaven, and confume them, even as Elias did? But he turned and rebuked them, and faid, Ye know not what manner of spirit ye are of: For the Son of man is not come to destroymen's lives, but to fave them. And they went to another village. dagataget

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After the Creed, if there be no Sermon, shall be read one of the fix Homilies against Rebellion. This Sentence is to be read at the Offertory.

that men should do to you, do ye even so to them; for this is the law and the prophets. S. Matth. 7. 12.

After the Prayer for the Church militant, this following Prayer is to beufed.

God, whose Name is excellent in all the earth, and thy glory above the heavens; who on this day didft miraculously preserve our Church and State from the fecret contrivance and hellish malice of Popilh conspirators; and on this day also didst begin to give us a mighty deliverance from the open tyranny and oppreffion of the fame cruel and bloodthirsty enemies; We bless and adore thy glorious Majesty, as for the former, so for this thy late marvellous loving-kindness to our Church and Nation, in the preservation of our religion and liberties. And we humbly pray, that the devout fense of this thy repeated mercy may renew and increase in us a spirit of love and thankfulness to Thee its only Author; a spirit of peaceable fubmission and obedience to our gracious fovereign Lord King GEORGE; and a spirit of fervent zeal for our holy religion, which thou hast so wonderfully rescued, and established a blessing to us and our posterity. And this we beg for Jefus Christ his fake. Amen. AFORM Ff 2

A FORM of PRAYER with FASTING, to be used yearly upon the Thirtieth Day of January, being the Day of the Martyrdom of the Bleffed King CHARLES the First; to implore the Mercy, of God, that neither the Guilt of that facred and innocent Blood, nor those other Sins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable men, may at any time hereaster be visited upon us, or our posterity.

I If this Day shall happen to be Sunday, this Form of Prayer shall be used, and the Fast kept, the next Day following. And upon the Lord's Day next before the Day to be kept, at Morning Prayer, immediately after the Nicene Creed,

Notice shall be given for the due observation of the said Day.

I The Service of the Day shall be the same with the usual Office for Hoby-days in all things, except where it is in this Office otherwise appointed.

### The Order for MORNING PRAYER.

I He that ministereth, shall begin with one or more of these Sentences.

O the Lord our God belong mercies and forgiveneffes, though we have rebelled against him: neither have we obeyedthe voice of the Lord our God, to walk in his laws which he fet before us. Dan. 9. 9, 10.

Correct us, O Lord, but with judgment: not in thine anger, left thou bring us to nothing.

fer. 10. 24.

because books Enter not into judgment with thy fervants, O Lord: for in thy light shall no man living be justified. Pfal. 143. 2.

Instead of Venite exultemus, the Hymn following shall be said or fung; one Verse by the Priest, another by the Clerk and People.

IGHTEOUS art thou, O Lord: and just are thy judgments. Pfal. 119. 137.

Thou art just, O Lord, in all that is brought upon us: for thou hast done right, but we have done wickedly. Neh. 9. 33.

Nevertheless, our feet were almost gone : our treadings had well-nigh flipped. Pfal. 73. 2.

For why? we were grieved at the wicked: we did also see the ungodly in fuch prosperity. ver. 3.

The people stood up, and the rulers took counfel together: against the Lord, and against his Anointed. Pful. 2. 2.

They cast their heads together with one confent: and were confederate against him. Pfal. 83. 5.

He heard the blasphemy of the multitude, and fear was on every fide: while they confpired together against him, to take away his life. Pfal. 31. 15.

They spoke against him with false tongues, and compassed him about with

words

words of hatred: and fought against him without a cause. Pfal. 109. 2.

Yea, his own familiar friends, whom he trusted: they that eat of his bread, laid great wait for him. Pfal. 41. 9.

They rewarded him evil for good: to the great discomfort of his soul. Pfal.

35. 12.

They took their counsel together, saying, God hath forsaken him: persecute him, and take him, for there is none to deliver him. Psal, 71. 9.

The breath of our nostrils, the Anointed of the Lord was taken in their pits: of whom we faid, Under his shadow we

Shall be fafe. Lam. 4. 20.

The adverfary and the enemy entered into the gates of Ie-

my entered into the gates of Jerusalem: saying, When shall he die, and his name perish? ver. 12. Pfal. 41. 5.

Let the sentence of guiltiness proceed against him: and now that he lieth, let him rise up no more. ver. 8.

False witnesses also did rise up against him: they laid to his charge things that he knew not. Psal. 35. 11.

For the sins of the people, and the iniquities of the priests: they shed the blood of the just in the midst of Jerusa-

lem. Lam. 4. 13.

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O my foul, come not thou into their fecret; unto their affembly, mine honour, be not thou united: for in their anger they flew a man; Gen. 49. 6.

Even the man of thy right hand: the Son of man, whom thou hadft made fo firong for thine own felf. Pfal. 80. 17.

In the fight of the unwife he

feemed to die: and his departure was taken for misery. Wifd. 3. 2.

They fools counted his life madnefs, and his end to be without honour: but he is in peace. Wild. 5. 4. and 3. 3.

For though he was punished in the fight of men: yet was his hope full of immortality. Wifd. 3. 4.

How is he numbered with the children of God: and his lot is among the

faints! Wifd. 5. 5.

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth: be favourable and gracious unto Sion. Pfal. 94. 1. and 51. 18.

Bemerciful, O Lord, unto thy people, whom thou hast redeemed: and lay not innocent blood to our charge. Deut.

21. 8.

O shut not up our souls with finners: nor our lives with the blood-thirsty. Pfal. 26. 9.

Deliver us from blood-guiltiness, O God, thou that art the God of our salvation: and our tongues shall sing of thy righteousness. Plal. 51. 14.

For thou art the God that hast no pleasure in wickedness; neither shall any evil dwell with

thee. Pfal. 5. 4.

Thou wilt destroy them that speak leasing: the Lord abhors both the blood-thirsty and deceitful man. ver. 6.

O how fuddenly do they confume: perifh, and come to a fearful end! Pfal. 73. 18.

Yea, even like as a dream, when one awaketh: fo didft thou make their image to vanish out of the city. ver. 19.

Great and marvellous are thy works, O Lord God Almighty:

Ff 3 just

just and true are thy ways, O King of faints! Apoc. 15. 3.

Righteous art thou, O Lord: and just are thy judgments. Pfal. 119. 137. Glory be to the Father, &c. As it was in the beginning, &c.

T Proper Pfalms. 9, 10, 11.
The first, 2 SAM. 1.
The second, S. MATTH. 27.

I Instead of the first Collect at Morning Prayer, shall these two, which next follow, be used.

Most mighty God, terrible in thy judgments, and wonderful in thy doings toward the children of men; who in thy heavy displeasure didst fuffer the life of our gracious Sovereign King Charles the First, to be (as this day) taken away by the hands of cruel and bloody men: We thy finful creatures here affembled before thee, do, in the behalf of all the people of this land, humbly confess, that they were the crying fins of this Nation, which brought down this heavy judgment upon us. But, Ogracious God, when thou makest inquifition for blood, lay not the guilt of this innocent blood (the shedding whereof nothing but the blood of thy Son can expiate,) lay it not to the charge of the people of this land; nor let it ever be required of us, or our posterity. Be merciful, O Lord, be merciful unto thy people, whom thou haft redeemed; and be not angry with us for

ever: But pardon us for thy mercies fake, through the merits of thy Son Jefus Christ our Lord. Amen.

DLESSED Lord, in whose light the death of thy faints is precious; We magnify thy Name for thine abundant grace bestowed upon our martyred Sovereign; by which he was enabled fo cheerfully to follow the fleps of his bleffed Mafter and Saviour, in a constant meek fuffering of all barbarous indignities, and at last resisting unto blood; and even then, according to the fame pattern, praying for his murderers. Let his memory, O Lord, be ever bleffed among us; that we may follow the example of his courage and constancy, his meekness and patience, and great charity. And grant, that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our fins: and all for Jefus Christ his fake, our only Mediator and Advocate. Amen.

In the end of the Litany (which shall always on this Day be used) immediately after the Collect [We humbly beseech thee, O Father, &c.] the three Collects next following are to be read.

Lord, we befeech thee, mercifully hear our prayers, and spare all those who confess their fins unto thee; that they whose consciences by fin are accused, by thy merci-

ful pardon may be absolved, through Christ our Lord. Amen.

Most mighty God, and merciful Father, who haft compassion upon all men, and hatelt nothing that thou haft made; who wouldest not the death of a finner, but that he should rather turn from his fin, and be faved; Mercifully forgive us our trespasses; receive aud comfort us, who are grieved and wearied with the burden of our fins. Thy property is always to have mercy; to thee only it appertaineth to forgive fins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy fervants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vilenels, and truly repent us of our faults; and fo make hafte to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest, when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not

thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. Amena

In the Communion Service, after the Prayer for the King [Almighty God, whose kingdom is everlasting, &c.] instead of the Collect for the Day, Shall these two be used:

O most mighty God, &c.
Blessed Lord, in whose sight, &c.
as in the Morning Prayers.

The Epifle. I S. PET. 2. 13.

CUBMIT yourselves to every ordinance of man for the Lord's fake: whether it be to the King, as supreme; or unto governors, as unto them that are fent by him for the punishment of evil-doers, and for the praise of them that do well. For fo is the will of God, that with welldoing ye may put to filence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men; Love the brotherhood; Fear God; Honour the King. Servants, be subject to your malters with all fear; not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, fuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but

but if when ye do well, and fuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth.

The Gofpet. S. MATTH. 21. 33. THERE was a certain housholder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to hulbandmen, and went into a far country. And when the time of the fruit drew near, he fent his fervants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his fervants, and beat one, and killed another, and stoned another. Again, he fent other fervants, more than the first: and they did unto them likewise. But last of all he fent unto them his fon, faying, Theywill reverence my fon. But when the huibandmen faw the fon, they faid among themfelves, This is the Heir, come, let us kill him, and let us feize on his inheritance. And they caught him, and cast him out of the vineyard, and flew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They fay unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall

render him the fruits in their feafons.

After the Nicene Creed, shall be read, instead of the Sermon for that Day, the sirst and second parts of the Homily against Disobedience and wilful Rebellion, set sorth by Authority; or the Minister, who officiates, shall preach a Sermon of his own composing upon the same argument.

In the Offertory In all this Sentence be read.

Whatfoever ye would that men should do unto you, even so do unto them: for this is the law and the prophets. S. Matth. 7. 12.

1 After the Prayer [For the whole state of Christ's Church, &c.] these two Collects following shall be used.

Lord our heavenly Father, who didft not punish us as our fins have deferved, but haft in the midft of judgment remembered mercy; We acknowledge it thine especial favour, that though for our many and great provocations, thou didft fuffer thine Anointed, bleffed King Charles the First, (as on this day) to fall into the hands of violent and bloodthirfly men, and barbaroufly to be murdered by them; yet thou didft not leave us for ever, as sheep without a shepherd; but by thy gracious providence, didft miraculously preserve the undoubted Heir of his Crowns, our then gracious Sovereign King Charles the Second, from his bloody enemies, hiding him under

under the shadow of thy wings, until their tyranny was overpaft; and didft bring him back, in thy good appointed time, to fit upon the throne of his Father; and, together with the Royal Family, didlt restore to us our ancient Government in Church and State. For these thy great and unspeakable mercies, we render to thee our most humble and unseigned thanks; befeeching thee still to continue thy gracious protection over the whole Royal Family; and to grant to our gracious Sovereign King GEORGE, a long and a happy Reign over us: So we that are thy people, will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation, through Jesus Christ our Lord and Saviour. Amen.

A ND grant, O Lord, we befeech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

### The Order for EVENING PRAYER.

The Hymn appointed to be used at Morning Prayer, instead of Venite exultemus, shall here also be used before the proper Psalms.

Righteous art thou, O Lord, &c.

1 Proper Pfalms. 79, 94, 85.

1 Proper Lessons.
The first,

JER. 12. or DAN. 9. to v. 22. The fecond,

HEB. 11. v. 32. and 12. to v. 7.

I Instead of the first Collect at Evening Prayer, shall these two, which next follow, be used.

Almighty Lord God, who by thy wisdom not only guidest and orderest all things most suitable to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy sinful people

do here fall down before thee, confessing that thy judgments were right, in permitting cruel men, fons of Belial (as on this day) to imbrue their hands in the blood of thine Anointed; we having drawn down the fame upon ourselves, by the great and long provocations of our fins against thee. For which we do therefore here humble ourselves before thee; beseeching thee to deliver this Nation from blood-guiltiness (that of this day especially) and to turn from us, and our posterity, all those judgments, which we by ourfins have worthily deferved: Grant this, for the all-fufficient merits of thy Son our Saviour Jesus Christ. Amen.

BLESSED God, just and powerful, who didst permit thy dear Servant, our dread Sovereign King Charles the First,

to be (as upon this day) given up to the violent outrages of wicked men, to be despitefully used, and at last murdered by them: Though we cannot reflect upon fo foul an act, but with horror and aftonishment; yet do we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed; whom thou wast pleased, even at the hour of death, to endue with an emineut measure of exemplary patience, meckness, and charity, before the face of his cruel enemies. And albeit thou didft fuffer them to proceed to fuch an height of violence, as to kill him, and to take possession of his Throne; yet didft thou in great mercy preferve his Son, whose right it was; and at length, by a wonderful providence bring him back, and fet him thereon; to restore thy true Religion, and to fettle Peace amongst us: for thefe thy great mercies, we glorify thy Name, through Jesus Christour bleffed Saviour. Amen.

I Immediately after the Collect [Lighton, our darknels, &c.] Shall these three next sollowing be used: O Lord, we beseech thee, &c. O most mighty God, &c. Turnthous, Ogood Lord, &c. as before at Morning Prayer.

Jelus Chaid. Marin.

D. LESSED. God, cjuleund.

D. powerfall, who didd netmit the dear Servant. our aread.
Saverand Siep-Charle the Fifth.

I Immediately before the Prayer of St. Chrysoftom, Shall this Collett, which next followeth, be used.

LMIGHTY and everlaft. ing God, whose righteous. ness is like the strong mountains, and thy judgments like the great deep; and who, by that barbarous murder (as on this day) committed upon the facred person of thine Anointed, haft taught us, that neither the greatest of Kings, nor the best of men, are more secure from violence than from natural death: Teach us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant, that neither the fplendor of any thing that is great, nor the conceit of any thing that is good in us, may withdraw our eyes from looking upon ourselves as finful dust and alhes; but that, according to the example of this thy bleffed Martyr, we may press forward to the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and felfdenial, charity and constant perfeverance unto the end : and all this for thy Son our Lord Jefus Christ his fake; to whom, with thee and the Holy Ghoft, be all honour and glory, world without end. Amen.

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A FORM of PRAYER with THANKSGIVING to Almighty God, for having put an end to the great Rebellion, by the Restitution of the King and Royal Family, and the Restoration of the Government aftermany Years Interruption: which unspeakable Mercies were wonderfully completed upon the Twenty-ninth of May, in the Year 1660. And in Memory thereof, that Day in every Year is, by Act of Parliament, appointed to be for ever kept holy.

I The Act of Parliament made in the Twelfth, and confirmed in the Thirteenth Year of King Charles the Second, for the observation of the Twenty-ninth Day of May yearly, as a Day of Publick Thanksgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the Nicene Creed, on the Lord's Day next before every such Twenty-ninth of May, and Notice shall be given for the due observation of the said Day:

I The Service shall be the same with the usual Office for Holy-days, except where it is in this Office otherwise appointed.

If this Day shall happen to be Ascension-day, or Whit-sunday, the Collects of this Office are to be added to the Offices of those Festivals in their proper places; If it be Monday or Tuesday in Whitsun-week, or Trinity-Sunday, the Proper Psalms appointed for this Day, instead of those of ordinary course, shall be also used, and the Collects added as before: and in all these cases the rest of this Office shall be omitted: But if it shall happen to be any other Sunday, this whole Office shall be used, as it followeth, entirely. And what Festival soever shall happen to fall upon this solemn Day of Thanksgiving, the sollowing Hymn, appointed instead of Venice exultemus, shall be constantly used.

1 Morning Prayer Shall begin with these Sentences.

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O the Lord our God belong mercies and forgivenelles, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. Dan. 9. 9, 10.

It is of the Lord's mercies that we were not confumed: because his compassions fail not. Lam. 3. 22.

Inflead of Venite exultemus, Shall be faid or fung this Hymn following; one Verse by the Priest, and another by the Clerk and People.

Y fong shall be alway of the loving-kindness of the Lord: with my mouth will I ever be shewing forth his truth from one generation to another. Pfal. 89. 1.

The merciful and gracious Lord hath

### The KING's RESTORATION.

hath fo done his marvellous works: that they ought to be had in remembrance. Pfal. 111. 4.

Who can express the noble ads of the Lord: or shew forth all his praise? Pfal. 106. 2.

The works of the Lord are great: fought out of all them that have pleafure therein, Plal. 111. 2.

The Lord fetteth up the meck: and bringeth the ungodly down to the ground. Pfal. 147. 6.

The Lord executeth righteousness and judgment: for all them that are oppressed with wrong. Pfal. 103. 6.

For he will not alway be chiding: neither keepeth he his anger for ever. ver. 9.

He hath not dealt with us after our fins: nor rewarded us according to our wickedness. ver. 10.

For look how high the heaven is in comparison of the earth: so great is his mercy toward them that fear him. ver. 11.

Yea, like as a father pitieth his own children: even fo is the Lord merciful unto them that fear him. ver. 13.

Thou, O God, hast proved us: thou also hast tried us, even as silver is tried. Pfal. 66. 9.

Thou sufferedst men to ride over our heads, we went through fire and water: but thou hast brought us out into a wealthy place. ver. 11.

Oh, how great troubles and advertities hast thou shewed us! and yet didst thou turn and refresh us: yea, and broughtest us from the deep of the earth again. Pfal. 71. 18.

Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever. Psal. 136. 23, 24.

Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. Pfal. 85. 1.

God hath shewed us his goodness plenteously: and God hath let us see our desire upon our enemies. Plal. 39. 10.

They are brought down and fallen: but we are risen, and stand upright. Psal. 20. 8.

There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand. Plal. 36. 12.

The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron. Pfal. 115. 12.

He shall bless them that fear the Lord: both small and great. ver. 13.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men! Psal. 107.21.

That they would offer unto him the facrifice of thanksgiving: and tell out his works with gladness. ver. 22.

And not hide them from the children of the generations to come: but shew the honour of the Lord, his mighty and wonderful works that he hath done. Plat. 78. 4.

That our posterity may also know them, and the children that are yet unborn: and not be as their fore-fathers, a faithless and slubborn generation. ver. 6, 9.

Give

### The KING's RESTORATION.

Give thanks, O Ifrael, unto God the Lord, in the congregations: from the ground of the heart. Pfal. 68, 26.

Praised be the Lord daily: even the God who helpeth us, and poureth his

benefits upon us. ver. 19.

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O let the wickedness of the wicked come to an end: but establish thou the righteous. Plat. 7. 9.

Let all those that seek thee, be joyful and glad in thee: and let all such as love thy salvation, say alway, The Lord be praised. Psal. 40. 19.

Glory be to the Father, &c. As it was in the beginning, &c.

1Proper Pfalms. 124,126,129,118.

1 Proper Lessons.
The first,

2 SAM. 19. V. 9. OF NUMB. 16.

The fecond,
The Epiftle of S. Jude.

Jubilate Dec.

I The Suffrages next after the Creed, Shall fland thus.

Prieft. O Lord, shew thy mercy upon us;

Answ. And grant us thy salvation.
Priest. OLord, save the King;
Answ. Who putteth his trust in
thee.

Prieft. Send him help from

Answ. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him;

Answ. Let not the wicked ap-

Priest. Endue thy Ministers with righteousness;

Answ. And make thy chosen peo-

Priest. Give peace in our time, O Lord;

Answ. Because there is none other that fighteth for us, but only thou, O God.

Priest. Be unto us, O Lord, a strong tower,

Answ. From the face of our enemies.

Priest. O Lord, hear our prayer;

Answ. And let our cry come unto thee.

Inflead of the first Collect at Morning Prayer, Shall these two, which follow, be used.

Almighty God, who art a strong tower of defence unto thy fervants against the face of their enemies; We yield thee praise and thanksgiving for the wonderful deliverance of these Kingdoms from The Great Rebellion, and all the miferies and oppressions consequent thereupon, under which they had so long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them; befeeching thee still to continue fuch thy mercies towards us; that all the world may know, that thou art our Saviour and mighty Deliverer, through Jefus Christ our Lord. Amen.

O Lord God of our falvation, who hast been exceedingly gracious unto this G g land,

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land, and by thy miraculous providence didft deliver us out of our miserable confusion, by restoring to us, and to his own just and undoubted rights, our then most gracious sovereign Lord King Charles the Second, notwithstanding all the power and malice of his enemies; and by placing him on the Throne of these Kingdoms, didft restore also unto us the publick and free profession of thy true Religion and Worship, together with our former peace and prosperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulness to acknowledge thine unspeakable goodness herein, as upon this day, shewed unto us, and to offer unto thee our facrifice of praise for the same; humbly befeeching thee to accept this our unfeigned, though unworthy oblation of ourselves; vowing all holy obedience, in thought, word, and work, unto thy Divine Majesty; and promiling all loyal and dutiful allegiance to thine Anointed Servant now let over us, and to his heirs after him: whom we befeech thee to bless with all increase of grace, honour, and happiness in this world, and to crown him with immortality and glory in the world to come, for Jesus Christ his fake, our only Lord and Saviour. Amen. du soit sectingly gracions materalist

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In the end of the Litany (which shall always this Day be used) after the Collect [We humbly beseech thee, O Father, &c.] shall this be said which next followeth.

LMIGHTY God, who haft in all ages shewed forth thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the malicious conspiracies, and wicked practices of all their enemies; We yield unto thee our unfeigned thanks and praise, as for thy many other great and publick mercies, fo especially for that fignal and wonderful deliverance, by thy wife and good providence, as upon this day, completed, and vouchfafed to our then most gracious Sovereign King Charles the Second, and all the Royal Family, and in them to this whole Church and State, and all orders and degrees of men in both, from the unnatural rebellion, usurpation, and tyranny of ungodly and cruel men, and from the fad confusions and ruin thereupon enfuing. From all these, Ogracious and merciful Lord God, not our merit, but thy mercy; not our forelight, but thy providence; not our own arm, but thy right hand and thine arm did rescue and and

### The KING's RESTORATION.

and deliver us. And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour, and glory, and praise, with most humble and hearty thanks in all Churches of the Saints: Even so, blessed be the Lord our God, who alone doeth wondrous things; and blessed be the Name of his Majesty for ever, through Jesus Christ our Lord and only Saviour. Amen.

In the Communion Service, immediately before the reading of the Epistle, shall these two Collects be used, instead of the Collect for the King, and the Collect of the Day.

O Almighty God, &c.

O Lord God of our falvation, be. as before at Morning Prayer.

The Epifle. 1 S. PET. 2. 11.

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EARLY beloved, I be-feech you as strangers and pilgrims, abltain from fleshly lufts, which war against the foul; having your conversation honelt among the Gentiles: that whereas they fpeak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of vilitation. Submit yourlelves to every ordinance of man for the Lord's fake: whether it be to the King, as supreme; or unto governors, as unto them that are fent by him for the punishment of evildoers, and for the praise of them that do well. For fo is

the will of God, that with well-doing ye may put to filence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men; Love the brotherhood; Fear God; Honour the King.

The Gofpel. S. MATTH. 22. 16.

ND they fent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men: Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cefar, or not? But Jesus perceived their wickedness, and faid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he faith unto them, Whose is this image and superscription? They say unto him, Cefar's. Then faith he unto them, Render therefore unto Cefar, the things which are Cefar's; and unto God, the things that are God's. When they had heard thefe words, they marvelled, and left him, and went their way.

In the Offertory shall this Sentence be read.

NOT every one that faith unto me, Lord, Lord, shall enter into the kingdom of hea-G g 2 ven;

### The KING's RESTORATION.

ven; but he that doeth the will of my Father which is in heaven. S. Matth. 7, 21.

After the Prayer [For the whole stage of Christ's Church, &c.] this Collect following shall be used.

LMIGHTY God, and heavenly Father, who, of thine infinite and unspeakable goodness towards us, didft in a most extraordinary and wonderful manner disappoint and overthrow the wicked deligns of those traiterous, heady, and high-minded men, who, under the pretence of Religion, and thy most holy Name, had contrived, and well-nigh effected the utter destruction of this Church and Kingdom; As we do this day most heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodness already vouchfafed to us; fo do we most humbly befeech thee to continue thy grace and favour towards us, that no fuch dismal calamity may ever again fall upon us. Infatuate and defeat all the fecret counsels of deceitful and wicked men against us: Abate their pride, affwage their malice, and confound their de-

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nerviet to Count, but Leves 472: 14.

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vices. Strengthen the hands of our gracious Sovereign King GEORGE, and all that are put in authority under him, with judgment and juffice; to cutoff all fuch workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail against us, nor triumph in the ruin of the Monarchy and thy Church among us. Pro. ted and defend our fovereign Lord the King, with the whole Royal Family, from all Treafons and Conspiracies. Be unto him an helmet of falvation, and a strong tower of defence against the face of all his enemies: Clothe them with shame and confusion; but upon himfelf and his posterity let the Crown for ever flourish. So we thy people, and the sheep of thy pasture, will give thee thanks for ever, and will always be shewing forth thy praise from generation to generation, through Jesus Christ our only Saviour and Redeemer; to whom, with thee, O Father, and the Holy Ghoft, be glory in the Church throughout all ages, world without end. Amen. findig . Abustily fight ...

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A FORM of PRAYER with THANKSGIVING to Almighty God, to be used in all Churches and Chapels within this Realm, every Year, upon the Twenty-fifth Day of October; being the Day on which His Majesty began his happy Reign.

I The Service shall be the same with the usual Office for Holy-days in all things, except where it is in this Office otherwise appointed.

If this Day Shall happen to be Sunday, this whole Office Shall be used, as it followeth, entirely.

Morning Prayer Shall begin with these Sentences.

Exhort that first of all, Supplications, Prayers, Intercessions, and giving of Thanks be made for all men; for Kings, and for all that are in authority; that we may lead a quiet and peaceable life in all god-liness and honesty: For this is good and acceptable unto God our Saviour. I Tim. 2. 1, 2, 3.

If we fay that we have no fin, we deceive ourselves, and the truth is not in us: but if we confess our fins, he is faithful and just to forgive us our fins, and to cleanse us from all unrighteousness. r S. John

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Instead of Venite exultemus, the Hymn following shall be said or sung; one Verse by the Priest, and another by the Clerk and People.

Lord our Governor: how excellent is thy Name in all the world! Pfal. 8. 1.

Lord, what is man, that thou hast such respect unto him: or the

fon of man, that thou fo regardest him! Psal. 144. 3.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. Pfal. 111. 4.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men! Pfal. 107. 21.

Behold, O God our Defender: and look upon the face of thine Anointed. Pfal. 84. 9.

O hold thou up his goings in thy paths: that his footsleps slip not. Pfal. 17. 5.

Grant the King a long life: and make him glad with the joy of thy countenance. Pfal. 61. 6. and 21. 6.

Let him dwell before thee for ever: O prepare thy loving mercy and faithfulness, that they may preserve him. Plal. 61. 7.

In his time let the righteous flourish: and let peace be in all our borders. *Pfal.* 72. 7. and 147. 14.

As for his enemies, clothe them with Shame: but upon himself let his crown flourish. Pfal. 132. 19.

Gg 3 Bleffed

Bleffed be the Lord God, even the God of Israel: which only doeth wondrous things. Pfal. 72. 18.

And blessed be the Name of his Majessy for ever: and all the earth shall be filled with his Majessy. Amen, Amen. ver. 19.

Glory be to the Father, &c. As it was in the beginning, &c.

1 Proper Pfalms. 20, 21, 101.

I Proper Lessons.

The first, Josh. 1. to the end of the ninth verse.

Te Deum.
The second, Rom. 13.
Jubilate Deo.

I The Suffrages next after the Creed, Shall stand thus.

Priest. O Lord, shew thy mercy upon us;

Answ. And grant us thy fal-

Priest. O Lord, fave the King; Answ. Who putteth his trust in

Priest. Send him help from thy holy place;

Answ. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him;

Answ. Let not the wicked approach to hurt him.

Priest. Endue thy ministers with righteousness;

Answ. And make thy chosen people joyful.

Priest. O Lord, fave thy people;

Answ. And bless thine inheritance.

Priest. Give peace in our time, O Lord;

Answ. Because there is none other that fighteth for us, but only thou, O God.

Priest. Be unto us, O Lord, a strong tower,

Answ. From the face of our ene-

Priest. O Lord, hear our prayer;

Answ. And let our cry come unto thee.

Inflead of the first Collect at Morning Prayer, Shall be used this following Collect of Thanksgiving for His Majesty's Accession to the Throne.

LMIGHTY God, who rulest over all the kingdoms of the world, and difposest of them according to thy good pleasure; We yield thee unfeigned thanks, for that thou wast pleased, as on this day, to place thy Servant, our fovereign Lord King GEORGE upon the throne of these Realms. Let thy wisdom be his guide, and let thine arm strengthen him; let justice, truth, and holiness, let peace and love, and all those virtues that adorn the Christian profession, flourish in his days: Direct all his counsels and endeavours to thy glory, and the welfare of his people; and give us grace to obey him cheerfully and willingly for conscience

conscience sake; that neither our sinful passions, nor our private interests, may disappoint his cares for the publick good: let him always possess the hearts of his people, that they may never be wanting in honour to his Person, and dutiful submission to his Authority: let his Reign be long and prosperous, and crown him with immortality in the life to come, through Jesus Christ our Lord. Amen.

In the end of the Litany (which shall always be used upon this Day) after the Collett [We humbly beseech thee, O Father, &c.] shall the following Prayer, for the King and Royal Family, be used.

Lord our God, who upholdest and governest all things in heaven and earth, receive our humble prayers, with our hearty thankfgivings for our fovereign Lord GEORGE, as on this day, fet over us by thy grace and providence to be our King; and to together with him bless our gracious Queen CHARLOTTE, her Royal Highness the Princels Dowager of Wales, and all the Royal Family; that they all ever trusting in thy goodness, proteded by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlafting life and glory in the kingdom of heaven, by the merits and mediation of Christ Jesus our Saviour, who, with the Father and the Holy Spirit, liveth and reigneth, ever one God, world without end. Amen.

I Then Shall follow this Collect for God's protection of the King against all his enemies.

OST gracious God, who haft fet thy Servant GEORGE our King upon the throne of his Ancestors; We most humbly befeech thee to protect him on the fame from all the dangers to which he may be exposed; Hide him from the gathering together of the froward, and from the infurrection of wicked doers: Do thou weaken the hands, blast the defigns, and defeat the enterprises of all his enemies; that no fecret conspiracies, nor open violences, may disquiet his reign; but that being fafely kept under the shadow of thy wing, and fupported by thy power, he may triumph over all opposition; that so the world may acknowledge thee to be his defender and mighty deliverer in all difficulties and adversities, through Jesus Christ our Lord. Amen.

I Then the Prayer for the High Court of Parliament, if fitting.

In the Communion Service, immediately before the reading of the Epiftle, inflead of the Collect for the King, and that of the Day, shall be used this Prayer for the King, as supreme Governor of this Church.

DLESSED Lord, who haft called Christian Princes to the defence of thy faith, and halt made it their duty to promote the spiritual welfare, together with the temporal interest of their people; We acknowledge with humble and thankful hearts thy great goodnels to us, in fetting thy Servant, our most gracious King, over this Church and Nation: Give him, we befeech thee, all those heavenly graces that are requifite for fo high a truft; Let the work of thee his God profper in his hand; Let his eyes behold the fuccess of his defigns for the service of thy true religion established among us; And make him a bleffed inftrument of protecting and advancing thy truth, wherever it is persecuted and oppressed: Let hypocrify and profaneness, superstition and idolatry fly before his face; Let not herefies and falle doctrines difturb 'the peace of the Church, nor schisms and causeless divisions weaken it; but grant us to be of one heart and one mind in ferving thee our God, and obeying him according to thy will. And that thefe bleffings

may be continued to afterages, Let there never be one wanting in his House to succeed him in the government of these Kingdoms; that our posterity may see his children's children, and peace upon strael. So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation. Amen.

The Epiftle. 1 S. PET. 2. 11.

EARLY beloved, I befeech you as strangers and pilgrims, abstain from sieshly lufts, which war against the foul; having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of vilitation. Submit yourselves to every ordinance of man for the Lord's fake: whether it be to the King, as fupreme; or unto governors, as unto them that are fent by him for the punishment of evildoers, and for the praise of them that do well. For fo is the will of God, that with well-doing ve may put to filence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men; Love the brotherhood; Fear God; Honour the King. Value and Andrews

The Gofpel. S. MATTH. 22. 16.

ND they fent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardelt not the person of men: Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cefar, or not? But Jesus perceived their wickedness, and faid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he faith unto them, Whose is this image and superscription? They say unto him, Cefar's. Then faith he unto them, Render therefore unto Cefar, the things which are Cefar's; and unto God, the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

After the Nicene Creed, Shall follow the Sermon.

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In the Offertory Shall this Sentence be read.

ET your light so shine before men, that they may see your good works, and glorify your father which is in heaven. S. Matth. 5. 16.

After the Prayer [For the whole flate of Christ's Church, &c.] these Collects following shall be used.

1 A Prayer for Unity. God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatfoever elfe may hinder us from godly union and concord; that as there is but one body, and one Spirit, and one hope of our calling, one Lord, one faith, one baptilm, one God, and Father of us all; so we may henceforth be all of one heart and of one foul, united in one holy bond of truth and peace, of faith and charity; and may with one mind and one mouth glorify thee, through Jesus Christ our Lord. Amen.

RANT, O Lord, we befeech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

GRANT, we befeech thee,
Almighty God, that the
words which we have heard
this day with our outward
ears, may through thy grace
be fo grafted inwardly in our
hearts, that they may bring
forth in us the fruit of good
living, to the honour and
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praise of thy Name, through Jesus Christ our Lord. Amm.

A LMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We befeech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, wouchsafe to give us for the

worthiness of thy Son Jesus Christ our Lord, Amen.

THE peace of God, which paffeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

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UR Will and Pleasure is, That these four Forms of Prayer and Service, made for the Fish of November, the Thirtieth of January, the Twenty-ninth of May, and the Twenty-fish of October, be forthwith printed and published, and annexed to the Book of Common Prayer and Liturgy of the Church of England; to be used yearly on the said days, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both Our Universities, and of Our Colleges of Eaton and Winchester, and in all Parish-Churches and Chapels within that part of Our Kingdom of Great Britain called England, the Dominion of Wales, and Town of Berwick upon Tweed.

Given at Our Court at St. James's, the Seventh Day of Ottober, 1761; in the First Year of Our Reign.

By His Majesty's Command,

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ARTICLES,

## ARTIC LES

Agreed upon by the

## ARCHBISHOPS and BISHOPS of both PROVINCES, by Us. Shell concern ha fithest con a way Kille Declient and Difference and

## THE WHOLE CLERGY,

In the Convocation holden at London in the Year 1562; for avoiding of Diversities of Opinions, and for the establishing of Consent touching True Religion. carries pomis, or when

Reprinted by his Majesty's Commandment, with his Royal Declaration prefixed thereunto.

### His Majesty's DECLARATION.

BEING by God's Ordinance, according to Our just Title, Defender of the Faith, and supreme Governor of the Church, within these our Dominions, We hold it most agreeable to this our Kingly Office, and our own religious Zeal, to conferve and maintain the Church committed to our Charge, in the Unity of true Religion, and in the bond of Peace; and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Common-wealth. We have therefore, upon mature deliberation, and with the advice of so many of our Bishops as might conveniently be called together, thought fit to make this Declaration following:

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That the Articles of the Church of England (which have been allowed and authorized heretofore, and which our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of England, agreeable to God's Word: which we do therefore ratify and confirm; requiring all our loving Subjects to continue in the uniform profession thereof, and prohibiting the least difference from the Said Articles; which to that end We command to be new printed, and this Our Declaration to be published therewith.

That We are Supreme Governor of the Church of England: and that if any difference arise about the external policy, concerning the Injunctions, Canons, and other Constitutions what soever thereto belonging, the Clergy in their Convocation is to order and fettle them, having first obtained leave under Pur Broad Seal, so to do; and We approving their said Ordinances and Con-Stitutions:

### His Majesty's DECLARATION.

fitutions: providing that none be made contrary to the Laws and Coufloms of the Land.

That out of our Princely Care, that the Churchmen may do the work which is proper unto them, the Bishops and Glergy from time to time, in Convocation, upon their humble defire, shall have Licence under Our Broad Seal, to deliberate of, and to do all fuch things, as being made plain by them, and affented unto by Us, shall concern the settled continuance of the Doctrine and Discipline of the Church of England now established; from which We will not endure any varying or departing in the least degree.

That for the prefent, though some differences have been ill raised, yet We take comfort in this, that all Clergymen within our Realm have always most willingly subscribed to the Articles established; which is an argument to us, that they all agree in the true, usual, literal meaning of the said Articles; and that even in those curious points, in which the present differences lie, men of all forts take the Articles of the Church of England to be for them; which is an argument again, that none of them intend any defertion of the Articles established.

That therefore in these both curious and unhappy differences, which have for so many hundred years, in different times and places, exercised the Church of Christ, We will, that all further curious fearch be laid afide, and these disputes shut up in God's promises, as they be generally set forth to us in the holy Scriptures, and the general meaning of the Articles of the Church of England according to them: And that no man hereafter Shall either print or preach, to draw the Article and any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own fense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.

That if any publick Reader in either of our Universities, or any Head or Master of a College, or any other person respectively in either of them, shall affix any new Sense to any Article, or Shall publickly read, determine, or hold any publick Disputation, or Suffer any such to be held either way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with our Royal Affent; he, or they the Offenders, Shall be liable to Our displeasure, and the Church's consure in our Commission Ecclefiastical, as well as any other: And We will see there shall be due execution upon them.

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end has established bear the officeing that had branches and ben-

I. Of Faith in the Holy Trinity.

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

11. Of the Word, or Son of God, which was made very Man.

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THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the bleffed Virgin, of her fubstance: so that two whole and perfed Natures, that is to fay, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly fuffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a facrifice, not only for original guilt, but also for actual fins of men.

III. Of the going down of Christ into Hell.

A S Christ died for us, and was buried; so also is it

to be believed, that he went down into Hell.

IV. Of the Refurrection of Christ.

CHRIST did truly rife again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature, wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day.

V. Of the Holy Ghoft.

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

VI. Of the fufficiency of the holy Scriptures for falvation.

OLY Scripture containeth all things necessary to falvation: so that whatfoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requifite or necessary to falvation. In the name of the holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Hh

1 Of the Names and Number Of Bel and the Dragon, of the Canonical Books. The Prayer of Manasses,

TENESIS, T Exodus, Leviticus, Numeri, Deuteronomium, Toffma, Judges, want his signs fool Ruth, The 1 Book of Samuel, The 2 Book of Samuel, The 1 Book of Kings, The 2 Book of Kings, The 1 Book of Chronicles, The 2 Book of Chronicles, The I Book of Esdras, The 2 Book of Esdras, The Book of Hefter, The Book of Job, The Pfalms, The Proverbs, Ecclesiastes, or Preacher, Cantica, or Songs of Solomon, Four Prophets the Greater, Twelve Prophets the Lefs.

And the other Books (as Hierome faith) the Church doth read for example of life, and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The 3 Book of Esdras,
The 4 Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Hester,
The Book of Wisdom,
Jesus the Som of Sirach,
Baruch the Prophet,
The Song of the three Children,
The Story of Susannah,

Of Bel and the Dragon,
The Prayer of Manasses,
The 1 Book of Maccabees,
The 2 Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

VII. Of the Old Testament.

THE Old Testament is not contrary to the New; for both in the Old and New Testament, everlasting life is offered to Mankind by Christ, who is the only Mediator be-tween God and Man, being both God and Man. Wherefore they are not to be heard, which feign, that the old Fathers did look only for tranfitory promises. Although the Law given from God by Moles, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. Of the three Creeds.

THE Three Creeds, Nicent Creed, Athanasius's Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

IX. 0

1X. Of Original or Birth-Sin. RIGINAL Sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption of the Nature of every man that naturally is ingendered of the offspring of Adam, whereby man is very far gone from original Righteoufnels, and is of his own Nature inclined to evil, fo that the fielh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infedion of nature doth remain, yea, in them that are regenerated; whereby the luft of the flesh, called in Greek, phronema farkos, which some do expound the wisdom, some fenfuality, fome the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupifcence and luft hath of itself the nature of fin.

X. Of Free-Will.

HE condition of Man, after the Fall of Alam, is fuch, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: wherefore we have no power to do good works, pleasant and acceptable to

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God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. Of the Justification of Man.

E are accounted righteous before God, only for the merit of our Lord and Saviour Jefus Christ, by faith; and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholsome Docrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. Of Good Works.

A LBEITthat Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our fins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known, as a tree discerned by the fruit.

XIII. Of Works before Justification.

WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-

Hh 2 authors

authors fay) deferve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of fin.

XIV. Of Works of Supercrogation.

JOLUNTARY Works befides, over and above God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his fake, than of bounden duty is required: whereas Christ faith plainly, When ye have done all that are commanded to you, fay, We are upprofitable servants.

XV. Of Christ alone without Sin.

HRIST in the truth of d our nature, was made like unto us in all things, fin only except; from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without fpot, who by facrifice of himself once made, should take away the fins of the world: and fin, as Saint folm faith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we fay we have no fin, we deceive ourfelves, and the truth is not in us.

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XVI. Of Sin after Baptism. JOT every deadly fin wil. lingly committed after Baptism, is fin against the Holy Ghoft, and unpardonable, Wherefore the grant of repentance is not to be denied to fuch as fall into fin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into fin; and by the grace of God we may arise again, and amend our lives : and therefore they are to be condemned, which fay, they can no more fin as long as they live here, or deny the place of forgiveness to fuch as truly repent.

XVII. Of Predefination and Election.

Redestination to Life, is the everlasting purpose of God; whereby, before the foundations of the world were laid, he hath constantly decreed by his counsel, secret to us, to deliver from curfe and damnation those whom he hath chosen in Christ out of Mankind, and to bring them by Christ to everlafting falvation, as veffels made to honour. Wherefore, they which be endued with fo excellent a benefit of God, be called according to God's purpose by his Spirit working in due feason: they through Grace obey the calling: they be justified freely: they be made fons of God by adoption: they be made like the image of his only. begotten Son Jesus Christ: they

walk religiously in good works, and at length, by God's mercy, theyattain to everlasting felicity,

As the godly confideration of Predeffination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the Works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal Salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God; fo, for curious and carnal perfons, lacking the Spirit of Christ, to have continually before their eyes the fentence of God's predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlesnessof most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: And in our doings, that Will of God is to be followed, which we have expresly declared unto us in the Word of God.

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XVIII. Of obtaining eternal Salvation only by the Name of Christ.

THEY also are to be had accursed, that presume to fay, That every man shall be

faved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. Of the Church.

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of Hierufalem, Alexandria, and Antioch, have erred; fo also the Church of Rome hath erred; not only in their living and manner of Geremonies, but also in matters of Faith.

XX. Of the Authority of the Church.

THE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet as it ought not to decree anything against the same; fo belides the same ought it not to enforce any thing to be be-

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lieved for necessity of Salva-

XXI. Of the Authority of General Councils.

YENERAL Councils may I not be gathered together without the commandment and will of Princes. And when they be gathered together (forafmuch as they be an Assembly of Men, whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

XXII. Of Purgatory.

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. Of ministering in the Congregation.

It is not lawful for anyman to take upon him the office of public preaching, or ministering the Sacraments in the congregation, before he be lawfully called, and fent to execute the fame. And those we ought to judge lawfully called and fent, which be chosen and called to this work by Men who have publick authority given unto them in the congregation, to call and fend Ministers into the Lord's vineyard.

XXIV. Of speaking in the Congregation in such a tongue as the people understandeth.

I T is a thing plainly repugnant to the Word of God, and the Custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a tongue not understanded of the people.

XXV. Of the Sacraments.

SACRAMENTS ordained of Christ, be not only badges or tokens of Christian men's profession; but rather, they be certain sure witnesses, and essedual signs of grace, and God's good will towards us; by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism, and the Supper of the Lord.

Those five, commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel,

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being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholsome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

XXVI. Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.

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LTHOUGH in the visible Church the evil be ever mingled with the good, and fometimes the evil have chief authority in the Ministration of the Word and Sacraments; yet forasmuch as they do not the same in their own Name, but in Christ's, and do minister by his commission and authority, we may use their Ministry both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickednels, nor the grace of God's gifts diminished from such, as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

### XXVII. Of Baptism.

APTISM is not only a fign of profession, and mark of difference, whereby Christian men are discerned from others that be notchristened; but it is also a sign of Regeneration, or New Birth, whereby, as by an instrument, they that receive Baptism rightly, are grafted into the Church; the promises of the forgiveness of fin, and of our adoption to be the fons of God by the Holy Ghost, are visibly signed and fealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wife to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. Of the Lord's Supper.

THE Supper of the Lord is not only a fign of the love that Christians ought to have among themselves one to another;

another; but rather is a Sacrament of our redemption by Christ's death: infomuch that to such as rightly, worthily, and with faith receive the same, the Bread which we break is a partaking of the Body of Christ, and likewise the Cup of blessing is a partaking of the Blood of Christ.

Transubstantiation, (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, listed up, or worshipped.

XXIX. Of the Wicked, which do not eat the Body of Christ in the use of the Lord's Supper.

THE Wicked, and fuch as be void of a lively faith, although they do carnally and visibly press with their teeth, (as Saint Augustine faith,) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ;

another:

but rather, to their condemnation do eat and drink the fign or facrament of fo great a thing.

XXX. Of both Kinds.

THE Cup of the Lord is not to be denied to the lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian menalike.

XXXI. Of the one Oblation of Christ finished upon the Cross.

THE Offering of Christ once made, is that perfect redemption, propitiation, and fatisfaction for all the fins of the whole world, both original and actual; and there is none other fatisfaction for fin, but that alone. Wherefore the facrifice of Masses, in the which it was commonly faid, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. Of the Marriage of Priests.

BISHOPS, Priests, and Deacons are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to god-lines.

XXXIII. Of .

XXXIII. Of Excommunicate Perfons, how they are to be avoided.

THAT person, which by open denunciation of the Church, is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. Of the Traditions of the Church.

T is not necessary, that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been diverse, and may be changed, according to the diverfities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that other may fear to do the like) as he that offendeth against the common Order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national

Church hath authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained only by man's authority, so that all things be done to edifying.

XXXV. Of the Homilies.

THE fecond Book of Homilies, (the feveral titles whereof we have joined under this Article) doth contain a godly and wholfome Dodrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the people.

1 Of the Names of the Homilies.

- OF the right Use of the Church.
  2 O Against peril of Idolatry.
- 3 Of repairing and keeping clean of Churches.
- 4 Of good Works; first of Fasting.
- Against Gluttony and Drunken-
- 6 Against Excess of Apparel.
- of Prayer inher wind you and of
- 8 Of the place and time of Prayer.
- 9 That Common Prayer and Sacraments ought to be ministered in a known Tongue.
- 10 Of the reverend estimation of God's Word.
- II Of Alms-doing.
- 12 Of the Nativity of Christ.
- 13 Of the Paffion of Christ.
- 14 Of the Refurrection of Christ.

15 Of the worthy receiving of the Sacrament of the Body and Blood its of Christ son Shows makes

16. Of the Gifts of the Holy Ghoft.

17 For the Rogation days.

18 Of the state of Matrimony.

19 Of Repentance.

20 Against Idleness. 21 Against Rebellion.

XXXVI. Of Consecration of Bishops and Ministers.

HE Book of Confectation of Archbishops and Bishops, and Ordering of Priests and Deacons, lately fet forth in the time of Edward the Sixth, and confirmed at the fame time by authority of Parliament, doth contain all things necesfary to fuch Confectation and Ordering: neither hath it any thing that of itself is superstitious and ungodly. And therefore who foever are confecrated or ordered according to the Rites of that Book, fince the second year of the forenamed King Edward, unto this time, or hereafter shall be consecrated or ordered according to the fame Rites; we decree all fuch to be rightly, orderly, and lawfully confecrated and ordered.

XXXVII. Of the Civil Mazifrates.

HE King's Majesty hath the chief power in this Realm of England, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclefiaffical or Civil, in all

causes doth appertain; and is not, nor ought to be subject to any foreign Jurisdiction.

Where we attribute to the King's Majesty the chief government, (by which Titles we understand the minds of some flanderous folks to be offended) we give not to our Princes the ministering either of God's Word, or of the Sacraments; the which thing the Injunctions also lately set forth by Elizabeth our Queen, do most plainly testify: But that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himfelf; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiaffical or Temporal, and restrain with the civil fword the stubborn and evil-doers.

The Bishop of Rome hath no jurisdiction in this Realm of England.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences. of in an out

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and ferve in the wars.

XXXVIII. Of Christian men's Goods, which are not common.

THE Riches and Goods of Christians are not common, as touching the right, title, and possession of the fame,

fame, as certain Anabaptifls do fallly boast. Notwithstanding, every man ought, of such things as he possessed, liberally to give alms to the poor, according to his ability.

XXXIX. Of a Christian man's Oath.

A S we confess, that vain and rash Swearing is for-

bidden Christian men by our Lord Jesus Christ, and James his Apostle; so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

#### THE RATIFICATION.

THIS Book of Articles before rehearfed, is again approved, and allowed to be holden and executed within the Realm, by the affent and confent of our fovereign Lady ELIZABETH, by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read and confirmed again by the subscription of the Hands of the Archbishop and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord 1571.

### A TABLE of the ARTICLES.

- 1. OF Faith in the Holy Tri-
- 2. Of Christ the Son of God.
- 3. Of his going down into Hell.
- 4. Of his Resurrection.
- 5. Of the Holy Ghoft.
- 6. Of the Sufficiency of the Scripture.
- 7. Of the Old Testament.
- 8. Of the Three Creeds.
- 9. Of Original or Birth-Sin.
- 10. Of Free-Will.

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- 11. Of Justification.
- 12. Of Good Works.
- 13. Of Works before Justification.
- 14. Of Works of Supererogation.
- 15. Of Christ alone without Sin.
- of OCC G D WC
- 16. Of Sin after Baptism.
- 17. Of Predestination and Election.
- 18. Of obtaining Salvation by Christ.
- 19. Of the Church.
- 20. Of the Authority of the Church.

- 21. Of the Authority of General Councils.
- 22. Of Furgatory.
- 23. Of Ministering in the Congregation.
- 24. Of Speaking in the Congregation.
- 25. Of the Sacraments.
- 26. Of the Unworthiness of Ministers.
- 27. Of Baptism.
- 28. Of the Lord's Supper.
- 29. Of the Wicked, which eat not the Body of Christ.
- 30. Of both Kinds.
- 31. Of Christ's one Oblation.
- 32. Of the Marriage of Priefts.
- 33. Of Excommunicate Persons.
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- 34. Of the Traditions of the Church.
- 35. Of the Homilies.
- 36. Of Consecration of Ministers.
- 37. Of Civil Magistrates.
- 38. Of Christian men's Goods.
- 39. Of a Christian man's Oath.

A TABLE of KINDRED and AFFINITY wherein whofoever are related, are forbidden in Scriptute, and our Laws, to marry together.

VELLCTER OF EFFICION

A Man may not marry his

RANDMOTHER,

I Grandfather's Wife,

3 Wife's Grandmother.

4 Father's Sifter,

5 Mother's Sifter,

6 Father's Brother's Wife.

7 Mother's Brother's Wife,

8 Wife's Father's Sifter,

o Wife's Mother's Sifter.

10 Mother,

11 Step-mother,

12 Wife's Mother.

13 Daughter,

14 Wife's Daughter,

15 Son's Wife.

16 Sifter, Windles Sil

17 Wife's Sifter,

18 Brother's Wife.

19 Son's Daughter,

20 Daughter's Daughter,

21 Son's Son's Wife.

22 Daughter's Son's Wife,

23 Wife's Son's Daughter,

24 Wife's Daughter's Daugh-

25 Brother's Daughter,

26 Sifter's Daughter,

27 Brother's Son's Wife.

28 Sifter's Son's Wife,

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29 Wife's Brother's Daughter,

30 Wife's Sister's Daughter.

A Woman may not marry with her

YRAND FATHER,

I Grandmother's Husband.

3 Hulband's Grandfather.

4 Father's Brother,

5 Mother's Brother,

6 Father's Sifter's Husband.

7 Mother's Sifter's Hufband,

8 Hufband's Father's Brother,

o Hulband's Mother's Brother.

10 Father,

11 Step-father,

12 Hulband's Father.

13 Son,

14 Hulband's Son,

15 Daughter's Hulband.

16 Brother,

17 Husband's Brother,

18 Sifter's Husband.

19 Son's Son,

20 Daughter's Son,

21 Son's Daughter's Husband.

22 Daughter's Daughter's Hul

band, 23 Husband's Son's Son,

24 Husband's Daughter's Son.

25 Brother's Son,

26 Sifter's Son,

27 Brother's Daughter's Hulban

28 Sifter's Daughter's Husban

29 Husband's Brother's Son,

30 Husband's Sifter's Son.

THE END

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